

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLVIII.

JACKSON, MISS., February 11, 1926

NEW SERIES  
VOLUME XXVIII, No 6

Wonder why they have quit advertising "That school girl complexion".

President Coolidge in a good speech to Western farmers advised "self help" as a good policy. How would it do to turn round and make that speech to New England manufacturers?

Mrs. M. B. Wrenn of Shaw sends in her renewal to The Record for the thirty-seventh year. She has been a helper in every good cause and as much interested as ever.

Some of our brethren can put more news into a single paragraph than other folks (say in Timbuctoo) can put on a page. Thank you brethren for every item of good news tersely told.

Institutions for the cure of drunkards in the United States are only one tenth the number that were operating in pre-prohibition days; and savings accounts in the banks are four times what they were. Is that a failure?

An old law in Tennessee said to have been passed more than 100 years ago and recently declared constitutional is closing up the filling stations on Sunday in that good state. Imps will page Clarence Darrow; the devil needs him in Tennessee.

Southern Baptist educators in their recent meeting in Memphis favored a meeting next year at the same time and place as the annual meeting of the State Mission Secretaries and of the Southern Baptist editors. We believe these joint meetings would be mutually helpful.

A well known English physician says that cancer of the tongue is caused by tobacco smoking, and calls attention to the fact that this form of cancer is practically unknown among women. However, he believes that they are sure to have it as smoking is increasing among them.

Episcopal spokesmen from Bishop Manning all the way out to Percy Stickney Grant are giving Empringham who spoke for the Church Temperance Society a severe drubbing for presuming to speak for the Episcopal church on prohibition and misrepresenting its real attitude. These gentlemen claim that their church stands squarely behind the prohibition law.

Sister J. A. Anderson of Abbeville says she cannot afford to allow her subscription to lapse not only on her own account but also for the sake of others, as she passes it on to a lady friend who is an invalid, who gives it to her colored cook, and when she and her husband read it they give it to their pastor and he reads it. May God bless them all.

We know of no harder worked nor more faithful pastor than Brother G. C. Hodge of Union Church. At great sacrifice he remains with his people and preaches to six churches to secure adequate support. He preaches three times every Sunday, conducts three prayer meetings each week; visits the public schools and conducts worship; conducts training schools for Sunday School teachers and B. Y. P. U. workers and looks after all organizations in the churches. No wonder he doesn't get fat.



REV. JOE CANZONERI

Now working in Mississippi as evangelistic singer with Rev. W. W. Kyzar, both employed by the State Convention Board. He is one of the best song evangelists in America. They are in a month's series of meetings at Biloxi.

The Baptist of Chicago is opposed to a confession of faith or its adoption by any Baptist Convention, but advocates a standard for ordination of preachers. More light.

The Baptist says that the park commissioners of Chicago have refused permission to erect a monument on Grand Boulevard to the Negro soldiers of the United States who fought in the World War.

Wonder how Editor Mitchell likes it. The Baptist of Chicago, which is always and everywhere sympathetic with the modernists, says, "The Baptist Witness seems to view the Southern Baptist landscape through the same glasses The Baptist uses in its survey of the North."

J. W. Hickerson and wife were with Pastor J. W. Boyles in a meeting at West Side Church, Wichita, Kansas. There were 39 additions, 25 baptized and 8 volunteers for special work. At Wamego, Kansas, they were with Pastor W. A. Holladay; 18 additions, 14 for baptism and 2 volunteers.

The Cranfill Bible Class of First Church, Dallas, Tex., is now issuing a weekly paper of sixteen pages. It has a discussion of the Sunday School lesson and a good many other things. It is said to be specially for members of the class, but they hope to get a large number of others to subscribe. They do say that when one once gets printers' ink on his fingers it will never come off.

The Outlook recently had an editorial by Dr. Abbott on "Shall Ministers Be Educated", which has been extensively quoted and discussed in the religious papers. The author seems to think that an education was not necessary inasmuch as religion is power and not knowledge. This is a natural reaction from the overemphasis on education in some quarters as a necessity to the progress and permanence of Christianity. To our minds education is like lubricating oil in a machine. It is not the power which runs the machine, but the engine will do much better work with it, and may not run very long without it.

Mrs. Sam P. Jones, widow of the celebrated evangelist, died recently, aged 76.

Daniel Guggenheim has given \$2,500,000 to endow a school for the development of aircraft, under the Federal Department of Commerce.

Sixty additions to the church at Irwin, Tenn., resulted from a meeting conducted by Evangelist T. O. Reese and T. H. Farr. They will be with Pastor A. T. Cinnamond at Kosciusko in June.

The Pennsylvania legislature is in special session at the call of the governor to consider legislation to enforce prohibition, to secure honest elections, to regulate the coal industry and for other purposes.

The Church Temperance Society, composed of clergy and laity of the Episcopal church, has decided to work for a modification of the Volstead law, according to Associated Press reports from New York. They want light wines and beer "to save the young people". We are sorry that anybody of people wearing the Christian name can be so bamboozled or befuddled as to really believe that permission to sell liquors will help to make young people sober.

It is said that pardons have been handed out in Texas by Governor Ferguson at the rate of a hundred a month. This is one reason for the breaking down of the respect for law. There are those who think that in Mississippi too much leniency has been shown to criminals. The idea that they have "suffered enough" when they have served only part of their prison terms is to say that the laws are not just.

The editor supplied for Pastor J. W. Mayfield at First Church, McComb, last Sunday. It was easy to speak to these people for they are evidently trained listeners, and the large auditorium is one of the best we have ever spoken in. These people are preparing for a revival meeting to begin the first Sunday in March and for the great Sunday School and B. Y. P. U. Convention two weeks later. The "stirring" committee is already astir.

The Episcopalians have been very much stirred up by the announcement that the Church Temperance Society would work for light wines and beer. Many claim that it has no right to speak for the Episcopal Church and does not represent them. The Bishop of Pittsburgh, however, comes out and says he never was in favor of prohibition and doesn't believe in it now. We have heard of bishops before who showed their lack of faith in prohibition in a very practical way.

We are indeed sorry to learn of the death of Brother A. H. Dale of Old Hebron Church. He has for many years been one of the most active and devoted Christian laymen in the state. He has been moderator of Jefferson Davis County Association since its organization. The brethren will miss him in every meeting and his place in his church and community can never be filled. We grieve for the loss of a good man and a dear friend. Those who loved him will look forward to greeting him on the other side in the Master's presence.



## COMMENDATION

I see from a recent issue that Bro. C. T. Johnson, of Marks, Miss., has been appointed as one of the State Evangelists, and you will allow me to pass my judgment in this matter. I think the Board has made a wise choice and I feel sure they will have no reason to regret this action.

It has been my pleasure to have Bro. Johnson with me in meetings and if I am any judge of what gospel preaching is, Johnson is a gospel preacher.

He has a very clear conception of the Christ and his relation to the salvation of sinners and is not afraid to let it be known, yet he preaches the truth in love regarding the feelings of others yet very pronounced in the presentation of the truth as Baptists see, and believe it.

I regret very much to give him up as a co-worker in this part of the Delta; however, as he is called to a broader field of work I can but say the will of the Lord be done. May heaven's blessings rest on him in this his new field of work.

—J. A. Lee.

## A YEAR'S WORK IN INTERIOR CHINA

By Hendon M. Harris

**BIBLE SCHOOL** of the Interior China Mission. This is the fifth year in which my principal responsibility has been the training of prospective pastors, evangelists and Bible Women. The regular course requires three years for graduation and two good men will complete the course in a few weeks' time, making a total of thirteen men and three women graduates to date. Our enrollment this session has been twenty men and twelve women. Who can tell what good may not be accomplished by men and women who are consecrated and prepared to tell the Gospel story. A large number have taken partial training in the Bible School and returned to their fields before graduation. Some of these will be voluntary workers in their home churches; others are in the employ of the mission. The subject on which most stress is laid is the Bible which is taught for an hour and a half each day for six days in the week throughout three entire sessions. The knowledge of the Bible possessed by some of our students would put many a minister in America to shame. I am confident. One of our graduates whom I taught long years ago in winter and summer Bible Classes and who later came to the Bible School has developed into an unusually gifted and spiritual preacher. And how he does know the Bible! Another man who was a brass-smith, and who also studied in the summer and winter Bible Classes is now an acceptable preacher in our city churches. He is soon to graduate. This man is full of the Spirit of God. Yet another evangelist from my country field was a biscuit seller and unable to either read or write. He was converted and began to study and then attended the Bible School. This young man has the gift of eloquence and an earnest zeal seldom equalled. The Chinese hang on his words. He goes out into the villages and preaches with power and returns to his room to study for he is an earnest student and is making great progress. There are yet others. Miss Grace Stribling who is now laboring in the country field south of Kaifeng has recently written me, "You should thank God for these earnest evangelists". And I do thank Him. Under the guidance of God, our Bible School will train more and better workers. And we not only teach the Bible but also Homiletics, Comparative Religions, History, Physiology, Theology, Baptist Beliefs, Sunday School Pedagogy and Singing. I am the only missionary teacher, the other teachers being Chinese. Rev. B. S. Ding is now helping with two classes. He is a graduate of Georgetown College, Ky., and attended the Theological Seminary at Louisville for two years. He will be of great help to us.

The Interior Mission and the Central China Mission have twice asked the Foreign Mission

Board to unite the Interior Mission Bible School and the Chinkiang Bible School at some central point. Now both the native associations in Kiangsu province have voted for the union school. The North China mission is also showing signs of interest in the development of a united theological school. Our literary schools are now subject to so many attacks that it appears wisest to unite all our theological schools in one strong central theological institution for our three northern missions. The Board has not fully decided regarding this matter but has the question under advisement. Doubtless the logic of events will bring into being a strong training school for our Baptist pastors and evangelists, perhaps at the city of Hsuehchow which is a central point between the three missions. Already the Interior Mission and the Central China Mission are practically unanimous on the desirability of having this united school.

In such a school the Baptists could express their united strength, creating a fine esprit-de-corps which would make a great impress on the life of our students and through them deeply affect the churches and all China.

## THE CHURCH-ARMY CONQUESTING; or, PERFORMING ITS TASK

By E. H. Marriner, Th.D., Leland, Miss.

A hundred million hearts were hushed on April 2, 1917, as our martyred war-President intoned the solemn words that led Congress to declare war. The German government, however, saw in it only a magnificent gesture. With their colossal war machine, for decades in course of construction and so complete that spring, well could they afford to laugh at a country with an army of about sixty thousand regulars. Little did they sense the spirit of America, nor did they realize the latent qualities of the citizenry of our country.

We soon undeceived them. On June fifth, ten million men were registered. In ninety days thirty-two encampments were built, each with a capacity of forty thousand soldiers. In sixty days Pershing and his staff were in France. On October tenth our troops went on the firing line. In May, 1923, they fought at Cantigny, in June at Belleau Woods, in July at Chateau Thierry. In October we had twenty-eight divisions on the firing line, with a million men in support and reserve. In November our troops entered Sedan, cut the Metz-Mezieres Railway, and ended the war.

The business of Baptists—what is it? Nothing short of world conquest for Christ! We have declared war on Satan and his hosts. Well may he laugh in derision at us if we entirely or largely limit our efforts to our own constituency. Nothing would cause angels to weep and demons to howl with glee more than to see God's people content and complacent in their own local worship and work. With 1,700,000,000 people in this world, only 563,000,000 of whom, by the greatest stretch of the imagination, can be classed as Christians, there are at least a thousand million souls without hope in Christ. As necessary as is our local work and national endeavor, to largely limit our efforts to it is almost like recruiting and training a superb army, only to turn it into home guards, never sending it to the battlefield. With more than two-thirds of humanity without Christ, it is necessary to carry the war to the uttermost parts of the earth.

Our people are seeing more clearly than ever that the maintenance of our local work is scarcely more than provision for operating expenses. The business man is concerned about making enough to pay office rent and help and other expenses incident to his business. Yet that is only overhead; he has made no money until the credit side of his ledger shows an excess over the debit side. Our churches need to keep alive to the fact that, when they pay pastor, janitor, secretary, and other salaries, and meet all current expenses, they have made only their over-

head—their creative and productive income will show in the denominational budget, which is the systematic and proportionate arrangement for financing our world conquest for Christ. The farmer has nothing to glory in if his crop merely pays his expenses, nor has a church if it produces no adequate and worthy income for furthering God's kingdom in all earth's vast and Christless expanses.

First, this conquest must be carried on by us.

To the everlasting shame of this generation would it have been had America refused its participation in the war, leaving to some other generation the holocaust of woe that overswept us. To the eternal glory of this generation is it that we willingly, gladly took up our cross, through our Calvary experience making it possible for unborn children's children to have their flag unsullied, their firesides unviolated, their hearts unhurt by the grim and grisly specter of war. Indeed, so far has that spirit dominated us that, according to a United States Senator, this generation will pay for the war by governmental economy and taxation. In other words, the very men and women and children who won that war will pay for it in coin of the realm as well as in the tears and anguish that almost stifled their souls in those unforgettable days. A laudable undertaking, and one, if successful, that will merit and receive the gratitude and praise of future generations, to whom we were unwilling to hand down a heritage of hopeless war-debt.

Your minds leap to the analogy. Shall this generation repeat the sleep of death through which Christianity went for centuries, content with the rattle of the dry bones of dead formalism, or will it be revitalized with insatiable desire for world conquest for Christ? Generation after generation, in army parlance, has "passed the buck" to succeeding ones. Yet it is no idle fancy to say that any generation that wills it can "preach the gospel to every creature". When the Student Volunteer Movement, shortly before the war, took as its slogan "The Evangelization of the World in This Generation", all Christendom exclaimed that it couldn't be done, that not enough money or missionary volunteers could be secured. Yet, when it came to the war, we got our hundreds, thousands, millions of men and our billions of dollars. No, it is not a question of "can" but of "will". It should be the noble and distinguishing mark of this generation of Christians to give itself fully to conquest of this whole world for Christ.

Second, this conquest must be carried on in the spirit of Christ.

Among the most sacred of American documents Woodrow Wilson's war message finds its place. In it we see the high idealism upon which was based our conduct of the war. "Our motive", he says, "will not be revenge or the victorious assertion of the physical might of the nation, but only the vindication of right, of human right, of which we are only a single champion. . . . The world must be made safe for democracy. Its peace must be planted upon the tested foundations of political liberty. We have no selfish ends to serve. We desire no conquests, no dominion. We seek no indemnities for ourselves, no material compensation for the sacrifices we shall freely make. We are but one of the champions of the rights of mankind. We shall be satisfied when those rights have been made as secure as the faith and the freedom of nations can make them. . . . To such a task we can dedicate our lives and our fortunes, everything that we are and everything that we have, with the pride of those who know that the day has come when America is privileged to spend her blood and her might for the principles that gave her birth and happiness and the peace which she has treasured. God helping her, she can do no other."

O fellow-Baptists, higher than Wilsonian ideals are those of our Commander-in-Chief, the Captain of our Salvation, our Lord and Master. Pitched on the highest plane are the principles



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Thursday, February 11, 1926

# THE BAPTIST RECORD

of Jesus. Not a dripping sword, but a blood-hallowed cross, is the insignia of our spiritual conquest—and "in hoc signo vinces". Not to be ministered unto, but to minister, and to give our lives a ransom for many, must ever be the intent of heart of the followers of him who sends us out "to seek and to save that which is lost", not to slay but "that they might have life and that they might have it more abundantly."

Third, this conquest must be carried on unitedly.

There was much vociferous but good-natured disputation as to who won the war. Universal agreement, however, was finally reached that everybody won it. Kipling had it right when he wrote:

"It ain't the guns nor armament  
Nor funds that they can pay,  
But the close co-operation  
That makes them win the day.  
It ain't the individual  
Nor the army as a whole,  
But the everlastin' team work  
Of every bloomin' soul."

The early history of the war, you remember, from the Allies' standpoint, was written in terms of attack matched by counter-attack, of victory followed by defeat, of high elation changed to deep depression. The reason was apparent. Each army was trying to do its part separately. When the fault was corrected, Marshal Foch becoming Supreme Commander and co-ordinating all their combined forces and resources, victory, decisive and unbroken, stayed with the allied banners.

The application is clear. Southern Baptists—Mississippi Baptists, to bring it closer to this occasion—must present a solid phalanx to the foe. Ours must be the impenetrable echelons of Napoleon. No vulnerable heel of Achilles must be in our ranks. No Arnold Winkelreid of Satan must be able to break down our spear-front and open the way for the enemy to rout us. No pet hobbies should mar our fellowship, disserve our unity, and turn our harmony into discord. No petty interests should take precedence over the claims and call of Christ. No misunderstandings or disagreements should cause us to take our gaze off the supremely challenging mission entrusted to us by God. Let us give point and power to the hymn when we sing

"We are not divided;  
All one body we,  
One in hope and doctrine,  
One in charity."

Only then will the world believe that "Like a mighty army moves the church of God", knowing us to be "Christian soldier, marching as to war, with the cross of Jesus going on before."

Fourth, this conquest must be carried on steadily.

For almost four years the contending armies went into action, into reaction, and into inaction. Any field exploit was followed quickly by "digging in". Trenches and dugouts were in order as soon as an objective was reached. And the moment the armistice was signed, seven years ago tomorrow, the slogan of the doughboy, "When do we eat?" was changed to "When do we go home?" With nothing worthy to strive for ahead, they wanted to turn back and go home.

Baptists must beware of "spasms". To work steadily, not spasmodically, at our world-task is the more definitely to ensure its success. Let our aim be low, our vision too near-sighted, our goal too easily attained, and our *esprit de corps* will be dulled, our verve will vanish, our morale will die, while the innate forces and qualities that have made Baptists great will be dissipated. Only a task worthy and challenging and beyond our merely human strength can call forth our best for God; a task that demands and compels an increasing sacrifice on our part; a task in which there can be no furlough, no rest camp, no truce, no armistice, but ever more extensive and intensive warfare till the final objective is reached and the full victory is won.

Fifth, this conquest must be carried on with the victory-note in our hearts.

From our entry into the war until our exit from it, not one pessimistic note was sounded; not one thought of defeat entered our minds; the consciousness of all America was in tune with the one conviction that we had embarked upon a crusade the only outcome of which could be complete and honorable victory. Individual and national victory from first to last marked our people. It was that victory-note in our hearts that cheered us through that terrible and tragic eternity.

A British chaplain spoke to his men one Sunday on the text, "Son of man, stand upon thy feet, and I will speak unto thee." That night they were sent to the front. On Thursday, after three days' incessant shelling, he came upon one of those lads, who said to him, "Padre, I've stood upon my feet, and God has spoken to me."

We Baptists must stand upon our feet today and let God speak to us. We are depressed at the state of our denominational affairs. There is the Foreign Board, with its stupendous debt, retrenching to a suicidal extent, unable to send new missionaries or to allow those on furlough to return to their needy fields or to grant furloughs due many others, and even facing the probability of recalling numbers of them. It is the last of three crises faced by the Foreign Board in its eighty eventful and resultful years. The first was the crisis of the closed doors, the second the crisis of the closed hearts, the third the crisis of the closed purses. God graciously opened the closed doors, and the hostile nations, to the last one, welcomed us as we brought them tidings of love and peace. Again, God graciously opened the closed hearts, and countless thousands of our choicest men and women volunteered for missionary work. And, once more, God will graciously open the closed purses, that our freely given gold may match the opportunity of the open doors and the open hearts.

There, also, are the Home Board, with its huge debt; our educational institutions, with their almost incalculable debts; our hospitals, our orphanages, and our ministerial relief Board—all with inadequate funds, all partially paralyzed, all questioning as to the next move.

What is the matter? We have largely lost the victory-note. We need to stand upon our feet and let God speak to us, restoring that lost note to our hearts. If we do,—and we will,—Southern Baptists will soon broadcast throughout the earth the final glorious chapter of the record of our present problems and their speedy solution. It will be brief but eloquent, like Caesar's "Veni, vidi, vici." Southern Baptists will rise in their might, and the listening universe will thrill to the far-flung words, "We came, we saw, we conquered."

Robert W. Service strikes the right note in his verse:

"Carry on! Carry on!  
Fight the good fight and true;  
Believe in your mission, greet life with a cheer.  
There's great work to do; that's why you are here  
Carry on! Carry on!  
Let the world be the better for you;  
And at last when you die, let this be your cry:  
'Carry on, my soul, carry on!'"

O Southern Baptists, O Baptists of Mississippi, with God's victory-note in your hearts, carry on!

Sixth, this conquest must be carried on at whatever cost.

In the heart of this nation, inevitably involved in that fratricidal conflict, you may see today a sacred shrine, a holy of holies, erected in loving and grateful memory of the self-forgetting, self-sacrificing, self-crucifying spirit of its people back in those hallowed days. Counting no cost too great if only the war be won, our nationals poured out the treasures of their wealth, of their loved ones, and of their own selves. When

money was needed, hundreds of millions were given for welfare work, and billions for bond issues to carry on the war. When men were needed, the women of our country gave their dearest ones, all the while smiling through their tears and keeping the home fires burning till the boys came home.

One day at the depot in my city a trainload of the lads were leaving for camp. Just as the train rounded a curve, disappearing from our sight, simulated smiles, and cheers turning to unrestrained sobs and tears, an aged woman, whose only boy was among its passengers, uttered a cry that stilled every sound, as she sank to the platform. When we lifted her up, her spirit had fled; the shock had killed her. Somehow, to me that always has been typical of the spirit of those days. To the death-point, even, they gave their loved ones.

Oh, what fearful cost it means to us! Of the 2,086,000 who went overseas, 50,327 were killed in action or later died of their wounds, 66,165 died of disease or accident, 205,690 were wounded in ways too ghastly to mention, making our total casualties 322,182, not including 4,480 who were captured by the enemy and those countless hundreds who have suicided or gone insane since the armistice. Who can estimate the cost in misery and woe, in tears and heartaches, in sorrow and suffering, that we were called on to pay! Yet we paid it all in order to win the war.

That same sentiment and spirit must motivate and actuate Southern Baptists if we are to win our conquest of humanity for God. Since it must be done, and since we are the ones to do it, then we must do it—at whatever cost.

As a British battalion was advancing near Corbie, the field which they were crossing was suddenly swept by the cross-fire of machine guns, and they withdrew. The piteous cries of their wounded, dying comrades, begging for water, death, anything to end their agonies, came to their ears and hearts. Finally, no longer able to bear it, a chaplain crawled out to cheer and help them. Instantly he was transfixed by bullets. Another chaplain, seeing what had happened, and against the protest of all, crept out and likewise was slain. In the hush that followed, a shout suddenly went up, and the line swept out across that fatal field, many being mowed down, but enough getting through to clean out the machine gun nest, clearing the way for those behind them to reach the objective and drive back the enemy.

That is the spirit necessary to Southern Baptists in this crucial period of our conquest for Christ. Shortly after the armistice I stood in that beautiful grove at Benoit-Vaux, the famous shrine of the "Via Dolorosa", gazing at those stone carvings depicting the scenes of the Savior's journey to Calvary. Having just come from that living "Via Dolorosa" at the front, the "Via Dolorosa" of mutilated bodies, of horrible suffering, of stark death, you may be sure I saw in them more than hard and cold and lifeless stone. They reminded me of Ypres, which the "Tommies" called "Wipers". Many buildings in that town, made of red brick, had been demolished by the enemy's artillery. The main road leading into town became so deep with mud that they hauled those red bricks to repair it. For about a mile the road was practically made of those red bricks. Some one, seeing it for the first time, called it "the bloody mile".

Christ, with his cruel cross, went "the bloody mile" to Calvary for us. You and I, likewise, must walk our bloody mile of sacrifice for Him. His prophecy, "And I, if I be lifted up, will draw all men unto me", will be fulfilled only when we take up our cross and at the end of that bloody mile crucify self, for we, if we be lifted up, will draw all men unto him.

The average citizen can't understand how the federal government can find out the income of bootleggers and collect the tax and yet finds it so difficult to put them in jail.



## The Baptist Record

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October 3, 1917

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

### CATHOLICITY

This is one of the queerest words we have ever pursued through the mazes of contemporary literature, in a rather vain effort to chase it to its lair of definite meaning. Of course any dictionary will undertake to satisfy your curiosity by an etymological pedigree, and by a classified list of uses in all modern religious and near religious terminology. A little talk about it may tend to clarify or mistify the subject.

The word catholic, to be sure, is Greek, and for that reason carries with it a sort of dignity and respectability. If we should try to put it into the most up to date language or slang that we know, it might be translated as "the whole cheese". Cath-ol-ic! Its middle name, you see, is "ol", which being slightly expanded in spelling is "whole", and that is what it stands for. The "ic" is simply an adjective termination, and the "Cath", (or spell it with a "k", Sammy), is just a prepositional prefix intended to strengthen the "whole", and so we have translated it "the whole cheese". That means that we are it; all of it; and that you are not it, and no part of it.

But we do not mean to deal unfairly nor unsympathetically with this matter of catholicity, nor dismiss it with any undue levity. We have really tried to find out what it is, which is in some quarters so highly valued and so highly spoken of. You know that there are certain kinds of ecclesiastics who carry themselves so pompously and take themselves so seriously that they always tend to excite our risibilities. And it is these same clerically impressive individuals that talk so impressively about "catholicity".

Now it would seem a strange thing that there are so many brands or varieties of catholicity or catholicisms, until one wonders if this is just another kind or several other kinds of isms and seisms. There is the Anglo-Catholic, the American Catholic, the Roman Catholic and the Greek Catholic; each having one or more qualifying high sounding and sonorous adjectives, such as Holy Apostolic, Orthodox, etc., until you wonder how many catholics there can be; and how each one can be the "whole" thing. Those who like to work puzzles may whet their wits here for a spell.

But we started in to treat this matter seriously, if it can be treated seriously. What is catholic and what is catholicity anyway? Here you will get a variety of answers. One man will tell you that it is the whole body of believers in Christ, wherever you find them or don't find them; in heaven or on earth; called by whatever name, or having no distinctive name. To a man like this the catholic church, spelt with or without capitals, is the universal, invisible church. To another man there is no such thing as catholicity unless you have a visible, corporeal organization, with a visible head (the pope or some modification of him) composed of all and only those who acknowledge the authority and obey

the will of the church; and that all of these belong to one visible universal body or organization. These people believe that all who are sprinkled into the church are members of it and that none others are included; the observance of the sacraments and not personal faith being the way of entrance and of salvation.

Now there are modifications and confusions of these ideas almost without limit. Here is the group of men who do not accept the papal conception, nor the idea of apostolic succession through bishops, but they believe in church union. They are always trying to get other folks together. They think the divisions of protestantism are the curse of religion and the hindrance to its triumph. They think if we could only get all the variety of animals into one big zoological garden or Noah's Ark that the millennium would break on us before breakfast. And so they will never be happy till you get together, till you quit calling yourselves by divisive names and all adopt a common cognomen, or at least get some sort of alliance. They have their own notion of catholicity.

Again there are some apostles of catholicity whose conception of it is that of easy going indifference, an omnium gatherum, nondescript and non committal. They adopt the inclusive policy; they would embrace in their fellowship all ideas, doctrines and notions. They are broad, and thin. They would mix orthodox, heretic, catholic, protestant, Jew, Mohammedan, saint and sinner, deity and deviltry. With them catholicity is in the spirit and not in the letter; not in affirmation but in variation; not in the position you hold but in the disposition you show; not in anything you believe but in what you tolerate.

Won't somebody deliver this poor little boat of catholicity from the rough seas and the contending winds in which it has been caught. By the way, we don't seem to remember having seen the word in the Bible.

### THE WILES OF THE DEVIL

The man who denies the existence of the devil today is a fool. The man who ignores his activity is criminal. The man who is not aware of the shrewdness of the devil is himself too dull to take in the most patent evidence. The constant recurrence of wickedness; the uprising of lawlessness; the insidious encroachments of sin, are such that they cannot be accounted for on any theory of accident, nor charged simply to human depravity, however much the latter may contribute to the prevalence of iniquity. The surest way to help the devil is to deny that there is a devil. Camouflage, smoke screens and stealth are all a part of modern warfare.

People once spoke of certain diseases or epidemics as "atmospheric". They even thought malaria was bad air. But we now know that the air is good of itself if you can keep the bugs and mosquitoes out of it. People once thought "night air" was bad for you, but there is no other kind of air between sundown and sunrise. It is not the air, it is the things that get into the air that play the mischief.

We know that it is the prince of the power of the air who is working havoc in the world. That it is a personal devil, Satan, who is working in the children of disobedience. The Bible and all experience and observation are mutually confirmatory on this subject. Paul says "We contend not with flesh and blood, but with principalities and powers, with world rulers, with hosts of wicked spirits, even after we come into the kingdom of God". And so we are exhorted to put on the whole armor of God that we may be able to stand against the wiles of the devil.

It is the wiles of the devil that constitute our chief peril. It is the fact that he has been a long time on the job, that he has learned a great deal by experience, that he is a practiced diplomat and strategist. And this fact is the one we have to reckon with in dealing with him. He

is a past master in smooth words and fair phrases. He is a tactician in evasion and straddling. He can say a thing and not say it at the same time. It is hard to pin him down and make him speak in a language that everybody can understand. He is as slick as an eel, as wiley as a fox, as hard to pick up as run away drops of quick silver, as difficult to pen up as pigs in a clover patch.

He has learned better than to come out in the open and challenge the armies of Jehovah. He hides himself behind fair phrases and the double meaning of words. Definition is his abomination. Words always have various meanings with him, and if you persecute him in one meaning he will flee into another. He is as slick as a greased pig at a county fair. He perpetrates a crime and puts turpentine in his shoes so that you can't track him to his lair. He gets into Baptist Conventions and state legislatures. He can throw a switch or put on a derailer and prevent your saying anything that means anything in particular. He can manipulate a whole conference and do it in the most diplomatic and parliamentary way.

We do not know any mortal man nor any group of men who are half as smart as the devil. And it would seem from the human point of view that we are practically helpless. But we are not. Of ourselves we are impotent. But we have an omnipotent and an all wise God. That is the reason we are exhorted to "be made powerful IN THE LORD, and in the strength of HIS MIGHT. We are urged to put on the whole armor of God. In ourselves we are helpless, but if we recognize this, then in him we are invincible. The angel of Jehovah "looked on Gideon and said Go in this thy might". The consciousness of our own weakness and one look from Jehovah, these are enough. We can do all things in him who strengtheneth us.

There was never a time, it seems, when there was as much confusion among Christians as there is today. We do well to recognize who is the author of confusion. And we will do well as individuals and as groups of Christians working together to take new hold on the sword of the Spirit which is the word of God and remember the exhortation to "pray at all times, with all prayer and supplication, and watching thereunto with all perseverance for all saints", and especially for those who preach and teach his word.

Hambone says: We'en de debil fixin to set a trap fuh you, he know whah you bin makin' de mos' tracks at!

The pastor's home at Coldwater was burned last week. The loss was said to be about \$2,000. Brother Flynt had just moved out.

The President of Center College in Kentucky answered the request of the students for his resignation by a defy. This will probably end the rumpus.

By mistake only a part of Brother J. A. Lee's article appeared in the Record last week. We regret this very much, and to make amends the best we can, we publish it this week.

Pastor S. P. Morris of Noxapater has been in the Baptist Hospital in Jackson seriously ill. He was taken back home this week, but without any material improvement. His people are kind to him and his family and he is eminently worthy for his work among them has been graciously and greatly blessed of God.

Mrs. Snider, daughter of Dr. John T. Christian, was elected librarian of the Bible Institute at the recent meeting of the trustees. This seemed a very appropriate thing to do, as her father was chiefly instrumental in building up this great collection of books and she has been his efficient helper through the years.



## BATTLES FOR RIGHTEOUSNESS BEING FOUGHT IN CHINA

While military leaders of large armies in China were fighting for temporal power and financial greed during the past year and the country was badly torn to pieces, mission work has gone apace nevertheless and much ground was taken for our Lord; at least this is true of our work here in North Manchuria. It is true also that adversaries of Christianity were more pronounced this year than for some years. Spurred on by Bolshevik propaganda and injustice of the unequal treaties, leaders of the anti-Christian movement spread much literature and carried out demonstrations in some cities on Christmas Day. It was not, however, so much a demonstration against Christianity as such, for who can find fault with the teachings of Christ, but rather against treaties forced upon China by so-called Christian nations. Yet in many places this and the war situation required great wisdom and patience. We believe Christians were made stronger, and without doubt the Church of Christ moved forward. So as we write our report of the past year's work we find there is room only for encouragement. As our minds turn to the homeland we are encouraged also by the devotion of many shown in the Christmas Love Offering Campaign.

**BAPTISMS** the past year numbered seventy-two, nearly double the number of last year. The membership is now 144. The work was moved to a larger building, more suited to both the Church and medical work. The daily evangelistic services were well attended and the interest good. A hundred or more enrolled as inquirers. Twelve Bible classes were conducted in various parts of the city for these and church members. Contributions for the year were far in advance of last year, making it possible next year for the Church to assume full support of its pastor and all church incidentals. The church is also furnishing rents and other expenses of a mission station in the suburbs of Harbin, contributing to other home mission work and helping support its school. In the fall Evangelist Yang was ordained Chinese pastor. He began the work here and fully deserves the honor and responsibility thus given him. A church council of a dozen earnest members was formed and is a great help to pastor and missionaries in both the church and hospital work.

Our **MEDICAL WORK** and the evangelistic work co-ordinate. Attendance on the clinic has grown until there are often more than a hundred. People of all classes come, and some from a distance. The poor are treated free. All hear the gospel while waiting, and some remain to hear more. A number of these have enlisted as enquirers and not a few have been baptized. Preaching and the clinic are opened with prayer. This the patients are coming to appreciate and God is opening their hearts. He has also manifested special power in the healing of some who believe.

A **LARGE LOCAL CONTRIBUTION** was secured during the year for hospital equipment, \$2,300.00 local currency being given by officials and merchants of the city. Our work has grown in popularity and appreciation among them. At a single meeting, called by a leading official the total amount was subscribed in a few minutes and was in the hands of Dr. James within a few days. We had dared ask for only \$2,000.00, but they graciously gave \$2,300.00. Our work is limited to a rented building and will be crowded for room when the hospital is opened at the first of the year. We believe that the Chinese of Harbin will furnish a lot and fully equip a first-class hospital if their American friends will furnish money for the building. We hope that this can be done just as soon as the Board is out of debt.

**CHRISTIAN CEMETERY SECURED.** A long-felt need of Chinese Christians of Harbin was

for a cemetery which they could call their own. Those living at home have their private burial grounds, but Harbin's population is made up largely of people from a distance. As the Christian community here had not sufficient funds to buy a suitable plot large enough for its growing numbers, the writer was asked to act as representative in an effort to obtain a suitable place from the Chinese authorities. A large, valuable lot—admirably located and even larger than we had hoped for—has now been given. A Chinese Board of Trustees, elected by the Lutheran, Methodist and Baptist churches, is perfecting plans to enclose and beautify the cemetery next spring. The first person buried in it was our faithful deacon Swen, who, perhaps as no other, had prayed for such a cemetery.

**WORK OUTSIDE OF HARBIN.** On a month's evangelistic trip made by Evangelist Liang and the writer various places were visited north of Harbin along the Chinese Eastern Railway. We went as far as Manchuli, on the Siberian border. Our meetings of several days there in the Russian Baptist church and on the streets were the first ever held for Chinese in Manchuli, we were told. The people were responsive and we found a good opening. The town has a population of twelve thousand Chinese. We should have an evangelist there. At Hailar, famous for its export of Mongolian wool, sheep and cattle, we preached for several days to large audiences in the theater and conducted a Bible class at night. Later a Church was organized. We were able to help the little faithful band of Christians there raise locally \$800.00 for renting and equipping a chapel and opening of a night school. The Christians there are now able to carry on of themselves, but should have an evangelist. At Pokou-tu four days were given to preaching and Bible teaching. Two night schools were also organized. At the provincial capital, Heilungkiang city, special meetings of several days, which were well attended, were held at the theater and a Bible class was conducted. Since then a preaching hall has been rented and equipped and an evangelist is doing regular work there. Three young men were baptized there the past fall, and a young woman school teacher at another town near by. She is now planning to enter school to become a Bible woman. There are a number of enquirers at these places. Several visits were made to Antatzen, another important town of 40,000 people, which receives around one thousand six-horse cart loads of soya beans daily during the fall and winter. We also found the people responsive there, and were given a cordial welcome by the twenty or more Christians. These hope a church can soon be organized. If funds for 1926 are sufficient, an evangelist will be located there. A little band of Christians at another railway town (Wukimine) east of Harbin, led by a Baptist from one of the churches near Laichow fu, Shantung, rented and equipped a small house of worship the past fall. They then invited us to come and hold meetings for them in November. Evangelistic services at the theater during the day and a preaching service and Bible class at night were all well attended. A number will likely be baptized there in the spring, and a Church be organized in a year or two. Word has come that some thirty have enrolled as enquirers. We plan to make them another visit soon, and locate an evangelist there at the beginning of the year. This town has a population of six thousand and ships ten thousand car loads of beans annually. Many thousands of gospel tracts were distributed during the year; also numerous Bibles and Christian books were sold.

There are other open doors awaiting us here in this north country. May God give us strength and means to enter them, for His name's sake and the salvation of these many Chinese, who need so much our Lord. —Charles A. Leonard.  
Harbin, Manchuria, China,  
January 12th, 1926.

## MORE ABOUT SPECIAL CAMPAIGNS

Recently The Baptist Record quoted one of many remarks we had heard from various sources questioning the wisdom of the recent special offering to Foreign Missions. We believe the fear was very general that the effect of the special effort would be injurious. We know that some who participated in it did not believe it the best thing to do. This is not because of opposition to Foreign Missions, but because Foreign Missions like everything else must depend on the co-operative program.

The Religious Herald strenuously objects to what we said and particularly to the remark that "if you help your boy every time he gets into debt, he is apt to keep up the habit". The Herald calls the paragraph "astonishing". Now we are glad the Herald is thunder-struck and we hope some others will be struck the same way. We are among those that contribute regularly to the Foreign Mission Board, and we made a special offering to it. When we were a pastor we led the church to give as much to foreign missions as to all other missions put together. But that was before the denominational budget and the agreement to abide by the co-operative campaign. Now that we have a budget we propose to stick to it and stand by it.

The Foreign Board constantly iterates its loyalty to the co-operative campaign, and yet it so conducts its work that it comes before the denomination and says if we don't have a special campaign we are ruined. If we are not given special privileges and advantages not allowed to others we are bankrupt. This debt was not accumulated over night. It has been allowed to grow for years.

The Baptist Record represents and speaks for those who support the Foreign Mission Board. We believe in it and believe in the men who manage it—most of them. But when did it become a thing "astonishing" that those who are called upon to support an institution may not caution against making mistakes. And who will say that it is not a mistake to accumulate a debt of \$1,800,000. For our part we believe it is a sin to have such a debt; a sin which all of us are responsible for, the Board among others.

The Religious Herald refers to the recent action of the Executive Committee in Birmingham asking that the co-operative campaign committee give to foreign missions one half of all that is given in the South for all purposes both South-wide and in the states, for missions, education and benevolence. As a matter of fact this question came up at the conclusion of their meeting. Representatives from Mississippi and Louisiana had left. And we know not what others. These representatives though absent were opposed to it. There were three present who voted against it. Also only the vice-presidents, and not the secretaries were supposed to vote. So that three out of the number voting was not so small a percentage. This, however, is not an effort to break down the budget, but to change the ratios.

Pastor Harvey Gray sends names of all the families in the church at Eupora and a check to cover their subscriptions to the Record. He says, "As pastor it was a joy to see my people and secure consent to send the Record to their homes. I never had two days heretofore that afforded me greater pleasure. It is worth any man's time."

The Balkan States are called the cockpit of Europe because it is always easy to start a scrap there. And when it starts there the fighting tends to spread to other states. There seems to be certain spots in the Southern Baptist Convention where it is always easy to start trouble, and it is difficult to confine it to state boundaries. Some things are hard to quarantine against.



## 'POSSUM DOG AND RABBITS

By J. A. Lee

Dear Record: In your last issue I find an article on the editorial page with the following caption: "Bird Dogs And Rabbits". The writer of the article called it a parable and also gave an interpretation of it.

I read this parable with a great deal of interest and it set in motion a retrospection and the following story is the result:

Some years ago while I was pastor of the Byhalia church, I was very fond of hunting, and Bro. L. H. Shinnault, a beloved deacon of the church was about as fond of hunting as I was and we were often in the woods together both day and night. Bro. Shinnault had a splendid country home just two miles from town, and right in the edge of Coldwater swamp where there was much game. He also owned a fine half hound (and the other was just dog) hunting dog and he called him Old Vick. Vick was just as good as ever went into the woods or field. Old Vick was trained to hunt 'possums and was known all over the country as such; however, he was also fine for 'coons and rabbits. Bro. Shinnault could take his gun in the morning and call Vick and go for a rabbit hunt and Vick knowing just what his master wanted would hunt nothing but rabbits. After supper Bro. Shinnault would get his axe and lantern and call Vick and go for another hunt, and many times would go over the same ground at night that he had been over in the day time and if a rabbit jumped up in front of Vick he would pay no attention to it, but if a 'possum or 'coon hit the ground in front of him or anywhere close around Vick would soon have the unlucky creature up a tree.

Now you ask me the interpretation of this parable and the following is my answer: You can train a dog to hunt more than one thing, and you can train a Baptist to do more than one thing; but you cannot tie him to a budget. Then, too, it is not best to eat birds all the time, for it might produce pellagra or some other dread disease. Lest I should be misunderstood, I will say right here, I am not opposed to the budget, or any good system of collecting funds; however, I am everlastingly opposed to any thing that will block a free-will offering, or a special offering when badly needed. We have just had a concrete example of this in the special Christmas offering for the two Boards that are so deep in debt just at this time. If I mistake not this special offering for these debts would be in the other parable, be likened to the bird dog chasing off down the cotton row after a rabbit. If so let me say I glory in the chase, and think we need a few more just like it.

Now I have gotten the information some how and some where, that most of our state officers, and some of the most leadingest preachers wanted this offering to go through the regular budget, allotting to each cause its regular per cent, and they said also not to do this would cause confusion and break the unity of the budget. Now my Brother, please let me say right here and now, that when I become so systematic and tied to one way of doing things that I cannot turn aside to help a worthy cause that must have help right now, I say, right then my system and budget goes to the wind till I can get through with the special cause.

Our church at Tutwiler was right in the midst of putting on the home or local budget and also the mission budget; however, we just heard the call for the special offering and we contributed \$100.00 to the Christmas offering and no one was hurt and the other budgets were rounded out also. This offering was made not for the whole budget but for the Home and Foreign Board debt. We are trying to train ourselves to hunt more than one kind of game. Possibly this way of doing will be classed by some as chasing down the cotton row after a rabbit; however, again I say, I glory in the chase and let's get the rabbit out of the way and then go back

to the bird hunt and do our best at that.

The writer of the other dog story says such foolishness as this will ruin the bird dog. Well possibly so, and all I have to say is, just let him go and we will train one that will hunt more than one thing.

To my way of thinking there is another rabbit that needs chasing down the cotton row just how, and the sooner we get at it the better.

I was in Clinton in October and while talking to an honored Brother about the cause at large, I asked him how the young preachers were getting along. I saw he looked confused and troubled, and he said: Just now we seem to be at the parting of the ways, and it looks like some of them will have to go home because the Ministerial Board has no money to help them and the Board is in debt. I said to him, why not make a special call for this cause, and he said they had hoped the budget would take care of it; however, the budget was coming in so slow the Board was hampered. Furthermore, he said, to make a special call for this cause would confuse the budget, and make it irregular and the brethren would think we were trying to sidestep them and was not supporting the budget. My reply was this: If that is the policy of the budget, then away with the budget and make a special call and take care of our preacher boys and men, for men are worth much more than system and budgets. Lookout Lee, says some Brother, for you are advocating a rabbit chase down the cotton row.

Now I will bring this parable to a close with the following illustration: A man is dangerously ill and his neighbor starts for the Doctor in a Ford car. He speeds along nicely for a few miles when he comes to a mud hole in the road that he cannot miss by going around it, so he drives in and soon discovers that he is stuck. He tries to pull out but in vain, so he begins to make special arrangements, to get out by using his chains. Just at this juncture a friend comes up and says, What's your trouble, Bill? Why, says Bill, don't you see I am stuck in this mud hole? Yes I see that, but what are you going to do with those chains; don't you know if you put them on and pull out you will be interfering with the well organized laws of nature? Yes, says Bill, I know that but the cause is urgent and I must get the Doctor or my friend and neighbor will die.

That may be so, says the friend, but you are confusing things, and if you would wait a few days the sun and wind would dry out that mud hole and you could go right on. Yes, and while I am waiting for the sun and wind to dry this mud hole my friend will die. APPLICATION: We have a well organized and systematized budget and the allocations from this is supposed to take care of every phase of our work. A special call comes and must have help or die—what must we do, put the chains on and pull out or wait and take the chances? My plan is to put the chains on and pull out then go back and take the matter up where we left for a while till we could help the needy call. But, same some Brother, you are advocating chasing the rabbit down the cotton row again, and will spoil the bird dog. Well possibly I am but just let her go for it will be only—a dog gone anyhow and we will train another one that can and will hunt more than one kind of game. Now my reader, please do not get from this article that I am fighting the organized work, for I am not; I am a part of it; however, I am forever opposed to trying to tie the hands of any one who wants to make a special offering for a special cause. The budget is fine, but we must not serve the budget but make the budget serve the best interest of the kingdom—Let us pray.

Recently something was said in the Record about charging for advertising evangelists. We meant, of course, for announcements for work wanted. We are delighted to publish without charge accounts of work done.

## BAPTIST CONVENTION BOARD BULLETIN

## Statistics From 71 Associations for 1925

Additions by baptism.....	12,717
Additions by letter.....	4,585
Additions by statement.....	100
Present membership.....	175,694

It will be observed that these are associations which cooperate with the State Convention Board. There are six others from which we have no reports. The General Association churches and the Landmark churches are not included in the above.

Total contributions to local work.....\$1,191,394.24

Total contributions to missions and

benevolences..... 411,461.07

Grand total of contributions..... 1,602,855.31

Were the reports in from the other six associations, we are confident that the number of additions by baptism would surpass that of any previous year. You will observe that from 71 associations the additions by baptism, letter and statement total 17,402. Our aim should be that our contributions to education, missions and benevolences should equal the amount expended for our local church work. This is a worthy objective.

It seems a serious situation with Southern Baptists when, according to Dr. Alldredge's Handbook, more than one-third of all our churches had no additions by baptism during the year 1924. Surely it is time when there should be united prayer for a revival.

An Italian Baptist Church in Washington City has sent to the U. S. Senate a series of resolutions protesting against the proposed settlement of Italy's debt to America on the ground that it will be a means of strengthening the dictatorship of Mussolini, which is characterized as one of rapine, oppression and murder.

Occasionally, though not often, the statement is made about certain church members, that they won't read the denominational paper if it is given them. We are sorry this is true, but it does not hurt our pride at all, for these same people do the Bible the same way. We are in good company and will be glad to stay there.

The Mississippi Baptist Education Commission last week visited Mississippi College, Clarke College and Mississippi Woman's College. Blue Mountain was visited last fall. All members were in this visiting tour except Prof. Moffatt of Corinth and Mr. Whittington of Greenwood. The latter is in Washington as a member of Congress.

"Where two or three are met together in my name, there am I in the midst of them". This we have been accustomed to think of as a comfort in case of a small attendance. But may it not mean that the advantage is with the small group rather than with the crowd. It is easier to have absolute unity with a small group than with a crowd. School standards now require that the size of classes shall be limited, forbidding the crowds. Our Sunday School classes, B. Y. P. U.'s and Women's Mission Circles are dividing up into smaller units. Remember Gideon's band.

All of us preachers need to ask ourselves, are we seeking a living, or are we desirous of an opportunity to serve God and save our fellowmen. In the Church of England, and in the Episcopal Church of this country in the early days, a pastor or parish position was called "a living". This is a sad commentary of the motives of what is called the Christian Ministry. But we will do well to ask ourselves if we are not in danger of the same degenerate conception of the ministry. Lost men are on every hand, and we may save them if we wish. Are we busy with the task, or are we looking for "a living"?



## Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

### The Record to Date

The reports of the Every Member Canvass to date are very encouraging. More associations and churches have reported than at this time last year, yet, we are a long way from the goal. Our goal is: Every association, every church, every member of every church, contributing to the local and denominational causes every week in the year.

To date reports have come from only 51 associations. From these associations only 213 churches have reported. This leaves 660 churches in the 51 associations that have not reported to the State Board office. There are 26 associations from which no churches have reported.

The following named churches under their respective associations, the number of churches in each association being in parenthesis, have reported the results of their canvass, to-wit:

Alcorn (25 churches)	Sidon
Tishomingo Chapel	Schlater
Bolivar (13 churches)	Morgan City
Duncan	1st Ch., Greenwood
Benton (12 churches)	2nd Ch., Greenwood
Hickory Flat	Lauderdale (25 Chs.)
Pine Grove	Kewanee
New Choctaw (8 chs.)	Southside, Meridian
Calvary	15th Ave., Meridian
Coldwater (12 churches)	Highland, Meridian
Eudora	Montgomery (18 Chs.)
Center Hill	Unity
Grays Creek	Mississippi (9 churches)
Hernando	Centerville
Horn Lake	New Providence
Macedonia	Liberty
New Prospect	Galilee
Oak Grove	Memorial
Oak Hill	Marshall (14 churches)
State Line	Mt. Moriah
Clarke (18 churches)	Temperance Hill
Shubuta	Red Banks-Ples. Grove
Enterprise	Potts Camp
Covington (19 churches)	Holly Springs
Union	Cornersville
Rock Hill	Salem
Mount Olive	Byhalia
Gilmer	Madison (10 churches)
Calhoun	Lottville
Oloh	Lula
Copiah (29 churches)	Flora
Shady Grove	Camden
Damascus	Madison-Good Hope
Hazlehurst	Newton (13 churches)
County Line	Stratton
Bethel	Chunky
Poplar Springs	Newton
Strong Hope	Union
White Oak	Neshoba (25 churches)
New Zion	Bokhomo
Pine Bluff	Macedonia
Wesson	Oktibbeha (25 Chs.)
Crystal Springs	Adaton
Chickasaw (15 churches)	Bethesda
Houlka	Sturgis
Houston	Longview
Okolona	Starkville
Deer Creek (16 chs.)	Prentiss (11 churches)
Anguilla	Caver
Areola	Mt. Zion
Belzoni	Pike (21 churches)
Bourbon	Mt. Zion
Catchings	Pearl River (22 Chs.)
Four Mile	1st Ch., Picayune
Glen Allen	Poparville
Greenville	Carriere
Hollandale	Good Year
Leland	Perry (15 churches)
Rolling Fork	Richton

St. Bayou	Panola (19 churches)
Franklin (24 churches)	Crenshaw
New Salem	Como
Grenada (10 churches)	Peach Creek
1st Ch., Grenada	Tocwa
Holcomb	Courtland
Graysport	McIvor
Elliott	Union
Leflore	Enid
Mt. Paron	Sardis
Pleasant Grove	Quitman
Providence	(No. Chs. unknown)
Unity	Crowder
Hinds (19 churches)	Riverside (12 chs.)
Bethel	Friars Point
Bethany	Tunica
1st Ch., Vicksburg	Rich
Utica	Coahoma
Davis Memorial	Jonestown
1st Ch., Jackson	Lyon
Clinton	Dundee
Holmes (18 churches)	Simpson (40 churches)
Cruger	Braxton
Harrison (12 churches)	Coat
1st Ch., Gulfport	Macedonia
Long Beach	Magee
Sharon	Mendenhall
Hansboro	Shivers
1st Ch., Biloxi	Sunflower (21 Chs.)
East Howard	Inverness
McHenry	Scott 24 churches)
Hancock (10 churches)	Walnut Grove
1st Ch., Bay St. Louis	Lake
Kiln	Ludlow
Logtown	Harpersville
Jefferson (16 Chs.)	Tate (14 churches)
Fayette	Bethel
Prentiss	Coldwater
Jackson (14 churches)	Hopewell
Vancleve	Strayhorn
Iowana	Hickory Grove
Bell Fountaine	Loxahoma
Red Creek Union	Mt. Manna
East Moss Point	Mt. Zion
Pascagoula	Tyro
Kosciusko (35 Chs.)	Wyatte
County Line	Tippah (16 churches)
Hurricane	Blue Mountain
Lawrence (19 Chs.)	Tallahatchie (15 Chs.)
Providence	Charleston
Arm	Tishomingo (16 Chs.)
Lebanon (35 churches)	Tishomingo
Wiggins	Belmont
Lee (25 churches)	Union
1st Ch., Tupelo	Jackson Camp
2nd Ch., Tupelo	Cross Roads
Guntown	Walthall (11 churches)
Centerville	Tylertown
Pleasant Valley	Salem
Plantersville	Crystal Springs
Hosea	Smyrna
Brewer	New Zion
Richmond	Magee Creek
Nettleton	Lexie
Shannon	Union
Leake (21 churches)	Knox
Mt. Zion	Yalobusha (20 Chs.)
Standing Pine	Water Valley
Midway	Yazoo (9 churches)
Center Hill	Black Jack
Leflore (12 churches)	Zion (23 churches)
Money	Mathiston
Itta Bena	Eupora

Three things should be done immediately by every church and association in the state:

1. If you have made the Every Member Canvass and have failed to report to us do so at once.

2. If you have not made the Canvass you should plan to do so at the earliest possible time.  
3. If you have made an effort and have failed to complete the Canvass you should go forward to completion. This is important. Finish up the work and let us have your complete report. It is evident from the report below that many associations need to look after the completion of the work. We are anxious to enroll your church in the list below, and will appreciate your report.

Every phase of our denominational work is dependent upon what you do in this. Let us work while it is day and finish the task in a worthy way.

Please take notice of the Associations reporting the largest number of churches. Let us have your report if you have completed your canvass so we may enter your church in the list of reporting churches each week.

### Stewardship Tracts

We have a limited supply of tracts on hand which we will be glad to send to all pastors, who may be interested in supplying their churches with Stewardship literature. We can only send a few to each pastor, and leave it to his discretion in selecting such as he may feel will be helpful in promoting the work.

These tracts may be had by sending your order to Dr. J. T. Henderson, Holston Natl. Bk. Bldg., Knoxville, Tenn., who will be glad to furnish them at a minimum cost. We commend the use of such tracts since we believe they will yield a large dividend in return to all churches who will use them.

### GETHSEMANE AND CALVARY

In the garden of Gethsemane,  
Our Lord on bended knee  
Praying the Father above  
To protect Him with his love.

The Saviour knew His hour had come,  
Soon He would sleep beneath the Tomb,  
That nails would pierce His hand, His feet,  
And shed His blood; A Sacrifice complete.

So while He went apart to pray  
Before the dawn of another day,  
He asked His disciples not to sleep,  
But with Him this lonely vigil keep.

Oh! the anguish that was borne,  
As He, kneeling there alone.  
Oh! "Father, Let this cup pass from me,  
If possible, while here in Gethsemane".

"Not my will, but Thine", was the prayer.  
"Watch" He said to companions there.  
Returning, He found them fast asleep.  
They Did Not Their Vigil Keep.

I have often read of Him and cried,  
And wished I had been by His side,  
When He ended this agonizing prayer  
He would have found me waiting there.

I would have said "Lord I did not sleep  
And left you, alone, this vigil to keep".  
He would have answered "Thank you friend,  
For watching with me to the end".

When they took Him to Calvary  
And nailed Him to the Tree,  
He would have said, "She is here,  
Her love helps me this ordeal to bear".

But Jesus was not there alone  
God was watching from His throne,  
He bowed His head, His work was done,  
Man's only Saviour, God's only Son.  
—Mrs. Pearl Peaton.  
Columbus, Miss.



## W. M. U.

## The Coming State Convention

I am Chairman of the Assignment Committee and am indexing homes, etc. We mean to furnish full entertainment for all delegates. I would be glad if all societies would elect their delegates early in February, and notify me, even if they only give me the number. Will be glad, however, to get the names, too. Will you have such notice given? We are looking forward to the meeting with much pleasure and are anxious to have a large attendance.—Mrs. J. B. Jarvis, 703 7th Ave., Laurel, Mississippi.

## Wanted, Books!

I am asking Mississippi friends to kindly send BOOKS TO THE BOYS' DORMITORIES AT MARS HILL, NORTH CAROLINA. Encyclopedias, History, Good Fiction, Biography,—anything you may have that you can spare to help these Mountain boys to a wider knowledge of literature. Friends, they are so hungry for reading matter. Won't you help?

Send in Barrels to the following address:

Mrs. Bessie L. Stapleton, Marshall, North Carolina. Post Office, Mars Hill, North Carolina.

We crave the patience of friends who are waiting for letters to be answered. Flu is prevalent in Jackson, and it is difficult to secure the help we need. But we will "catch up" before long.

The March Week of Prayer has all been sent out. Did you get your package? If not please let us know at once. How we are praying that as never before we shall be faithful to Him who gave Himself for us, in our giving of ourselves to our Homeland this season. May we not covenant together that we will give MORE than we gave to the Christmas Offering? We did well for that, and we are so thankful that we did. But we are equally as able to give to our Home folks what we gave to our beloved Foreign Fields. Let us as individuals resolve that our gifts shall be greater.

Your attention is called to the article, "In the Cross of Christ I Glory". It is on this Page today. You can make for your church a poster using this material, that will be wonderfully attractive and helpful. Those of you who used The Star for the Christmas Offering will remember how helpful that was. However we here make some other suggestions in the way of Giving that might be more practical for us than those suggested in this article:

The gift of not less than two hens.

Spring hat.

Picture shows and Drug Store Luxuries.

Price of Gasoline for pleasure rides.

There will doubtless be other little sacrifices that you can add.

## Without Leaven—With Salt

Leaven to the ancient Hebrew mind as well as in Jesus' time signified "hypocrisy, malice and wickedness". Always their "bread offerings" were unleavened. Study of the Scriptures shows that this custom was partly to keep them in remembrance of their deliverance from Pharaoh. You will recall how hurried was their departure, for the story runs: Pharaoh "called for Moses and Aaron by night and said: Rise up, get you forth from among my people, both ye and the children of Israel.—And the Egyptians were urgent upon the people to send them out of the land in haste.—And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders"—(Ex. 12:31,33,34). Even until this day devout Jews observe the Passover Feast with unleavened bread. Would that all of them realized that the Passover of the Old Testament foreshadowed the Cross of the New Covenant and that, with hearts free from the leaven of Jewish prejudice against Him, they would enter

into His atonement.

Commentators say that the use of unleavened bread was also to signify that the Christ would be pure in their faith and worship of God. As "who looked for His appearing" should likewise be pure in their faith and worship of God. As the Woman's Missionary Union plans for its Home Mission Week of Prayer, February 23-March 6, it is particularly gratifying to realize that the first \$3,000 of the week's offering will be for furtherance of the Home Board's work among Jews in the South. How wonderful it would be if thereby many of our Jewish neighbors would believe Jesus when He says unto them: "I am the Bread of Life; he that cometh unto Me shall not hunger". Rev. Jacob Gartenhaus, who is the only Home Board missionary to the half million Jews in the South, tells us that there are 250,000 Jewish Christians in the world. Another remarkable statement from him is that Hebrew people are being won to Christ five times as rapidly as are the heathen. Mingled as are one's feelings in learning such a fact, nevertheless it is encouraging to earnest soul-seekers in the South to realize that this "five-fold" opportunity is at their very door, especially when Mr. Gartenhaus further reminds us that there are three times as many Jews in St. Louis as in Jerusalem, seven times as many in the Southland as in Palestine.

However, the March Week of Prayer will not be confined merely to the Jewish work, only \$3,000 being for it while all the rest will be given toward clearing the debt on the Home Mission Board in its manifold phases of: evangelism and enlistment, mountain schools, Indians, foreigners, Negroes, homeless churches, deaf mutes, seamen and soldiers, Cuba and the Canal Zone, the hospitals at El Paso and New Orleans. Therefore, let all W. M. U. members prepare for it by much study and prayer, interceding that "without the leaven" of selfishness a real self-denial offering may be brought by each grateful heart.

In studying about the Hebrew offerings it is very instructive to learn that while every bread-offering was to be without leaven, nevertheless every such offering was to include salt: "Every oblation of thy meal-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meal-offering: with all thine oblations thou shalt offer salt"—(Lev. 2:13). Oh, the sustaining strength of the expression: "the salt of the covenant of thy God!"

In all nations and ages salt has been the great symbol of friendship for just as salt preserves food from decay so friendship must be free from corruption, must be sincere in its every relation. The Hebrew offering taught another lesson: it mattered not how great or small was the offering—whatever else they might include or lack—each offering must be "with salt". Is the lesson not easily applied as W. M. U. members make ready their home mission offering of the March Week of Prayer? Each offering, if acceptable, must be in the name of and for the sake of the Christ who like the salt of the ancient sacrifice is "the Covenant of thy God".

Materially speaking may it not also be an encouragement to those who can give only a very small offering to realize that the tiniest of gifts should not be withheld, remembering that the minute grains of salt were commanded by God, were acceptable to Him, because as sweet incense in His nostrils? What an encouragement to Sunbeam leaders! "Every little bit helps!" Conversely, is it not important for any who can make a large offering "to have a mind" to increase that offering by practicing the small economies, so that such "savings" may be added to the offering? Therefore, without the leaven of self-seeking but with the salt of a self-denying sacrifice may the offerings be made ready for the not-distant March Week of Prayer.—Kathleen Mallory.

"In the Cross of Christ I Glory"  
"My Country, 'Tis of Thee"



For His cross and for my country  
I promise to pray and give  
as never before for the

March Week of Prayer and Self-Denial for  
Home Missions

Putting into my Alabaster Box the  
Equivalent of some or all of the following  
self-denials:

- 1—One Meal a Day
- 2—Sunday Desserts
- 3—Spring Clothes
- 4—Corsage Bouquets
- 5—Sunday Eggs
- 6—One Churning a Week
- 7—Greeting Cards
- 8—Spring Trips
- 9—Amusements and Luxuries

From the state W. M. U. headquarters (address on page 2) may be secured free the "Alabaster Boxes" mentioned above. Give one to each person who will use it for this home mission offering. Make a large "Alabaster Box" to keep prominently before the society and, if advisable, before the church. Have a poster made of the cross and flag design, combining with it the nine "self-denials" and whatever else will visualize the immediate need of sacrifice for the debt on the Home Mission Board. Use the poster at each meeting of W. M. U. organizations whether for women or young people.

## Day for Self-Denial Offering

Wednesday, March 3, will be the day when many societies will ingather their offering of the March Week of Prayer. If possible observe it as a "day of prayer and fasting". If agreeable to your pastor use the ingathering program at the evening "prayer-meeting hour", having the W. M. U. young people's organizations to help with the program and encouraging all men, women and children to bring an "alabaster" offering. Remember it was in the spring of the year when Jesus commended the woman who "cast in all that she had"; it was His Gethsemane springtime when Mary brought the first "alabaster, pure and precious".

We happen to know where about \$10,000 of the bonds of the Education Commission can be bought. This is a safe investment, bearing six per cent, payable semi-annually. If interested inquire of The Baptist Record.

The bill to prevent the teaching of evolution in tax supported schools in Mississippi was passed in the House by a good majority. This was because of good work by those who believe the Bible. It ought to pass in the Senate in the same way if the fight is kept up.



## B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

### The Big Month of April

**WE WILL MAKE AN EFFORT** during the month of April to reach **EVERY B. Y. P. U.** in the state by holding a conference in some central church in every county. We want every other B. Y. P. U. in each county to come in large numbers to the **ONE DAY CONFERENCE** to be held in their county, the church to be named in this column, and also to be sent to the pastors and B. Y. P. U.'s. This is the best way we can think of for bringing to you the B. Y. P. U. message. We cannot visit every church, so meet us half way and when we come to your county meet us there. Watch for further announcements.

### Collins B. Y. P. U. Doing Fine Work

The Collins B. Y. P. U. has elected a General Reporter and we are glad to have several reports of the good work the Collins unions are doing. The report goes that the unions are making progress, they have elected a Director in the person of Mr. O. J. Bigland, they have a general meeting each Sunday with all unions together for a few minutes. "We have a real live, full-o'-pep pastor, Bro. James V. Parker. He helps us very much and visits us every Sunday." That's the kind of a pastor that the young people, and incidentally the older people, will follow. We are glad to have these good reports from Collins. Reported by Vernell Rogers, Gen. Reporter for the B. Y. P. U.

### February

#### Preparation Month

The B. Y. P. U. CALENDAR we mailed out the first of the year gives February as **PREPARATION MONTH**. Two big events for March, so February is the time to get ready for them. Decide now and **ORDER** your books for Study Course Week March 7-12, and be making plans for attending the State Sunday School and B. Y. P. U. Convention meeting at McComb, March 23-25. If you haven't one of these calendars in your B. Y. P. U. room, write us for one. We want every B. Y. P. U. to observe the monthly suggestions.

### Lyon Juniors Receive Bible Readers Certificates

We are glad to give here the names of four Juniors of the Lyon Junior B. Y. P. U. who have just received the Bible Readers Certificate for 1925, which means that they kept up their readings **DAILY** for the year. Other Juniors are entitled to the certificate and we will be glad to send them upon request. Here are the Lyon Juniors who got the certificate: Gosamond Caffey, Eleanor Bobo, Frances Stone, Annette Norquist.

### Beaumont Intermediates Receive Bible Readers Certificates

The following are names of Beaumont Intermediates who kept up the Daily Bible Readings for the year 1925 and have received the Bible Readers Certificates: Essie Morgan, Geneva Bolton, Virgie Parker, Bertha Adams, Esther Weldy, Robert Weldy, Alma Weldy, Edna Earl Daniels, Earl Breland, Curtis Breland, Alma Adams.

### How Can a Junior Who is Not a Church Member Make 100%?

The above question is often asked and so we publish here our answer. If a Junior is not a church member we cannot ask him to give systematically to the church as a church member, but every one regardless of whether or not he is a Christian should tithe, and it will be a fine thing to start these Juniors off on the right track, so if they will tithe, and give the tithe to religious purposes through the church, we can count them on the point of giving, thus making it possible for them to be 100% on their B. Y. P. U. Record.

### Clarke College Holds Successful Training School

Miss Buchanan, our new Junior-Intermediate B. Y. P. U. Leader, had as her first week's work the holding of the Annual Training School at Clarke College. She reports a fine week of it, and the young people evidently appreciated her work with them, for on the last day they presented her with a beautiful beaded bag.

### West Point Organizes an Adult B. Y. P. U.

Another church has found that they have some older members of the church who have not yet finished in the school of Christian training and so have organized an Adult B. Y. P. U. so that those who will may come and get the training they so much need. Mr. R. A. Kyle was elected president and we look forward to some good reports from this newly organized unit in the Training department of West Point church. Other churches will do well to follow this example.

Write to J. E. Byrd, Box 520, Jackson, for certificates, one for each person attending the convention at McComb who travels by rail. It is the only way to get your railroad rates.

Bro. H. A. Scott of Tylertown writes that they are planning for a **COUNTY WIDE B. Y. P. U. TRAINING SCHOOL** some time this summer. A mighty good thing to have, and one that will bring all the young people of a county closer together.

## READ MORE

### Why Books Anyway?

A taste for books is the pleasure and glory of my life.—Gibbon.

Literature is a means of life; it concerns the living essence.—Bennett.

The only true equalizers in the world are books.—Langford.

In reading we indeed think for a time with the brains of others.—Schopenhauer.

Men go to literature for life, for more life and keener life.—Lewisohn.

All the known world, excepting only savage nations, is governed by books.—Voltaire.

"A LIFE WITHOUT BOOKS IS A LIFE INEVITABLY AND INEXORABLY LIMITED."

### If You Would Live the Ever-enlarging Life

You Must Delve Daily into Good Books  
and Learn Their Secrets

Begin With Any of These:

IN HIS WAY—Broughton.....	\$1.50
CLOVER, BRIER, TANSY—Wallace.....	\$1.75
SELF-INTERPRETATION OF JESUS—Carver.....	\$1.50
RESURRECTION OF JESUS—Conner.....	\$1.00
DOCTRINES OF GRACE—Pettie.....	\$1.25
MAN'S FAIREST HOPE—Gwaltney.....	.75c

### BAPTIST SUNDAY SCHOOL BOARD

161 Eighth Ave., No.

NASHVILLE, TENNESSEE

## GOOD

## BOOKS

### "I KNOW"—"WE KNOW"

C. M. Sherrouse

"I know him whom (not what) I have believed (trusted) and am persuaded (assured) that he is able to keep that which I have committed to him against that day"—the day of the Lord, the coming of the Lord. 2nd Tim. 1-12.

"We know that we have passed from death unto life, because we love the brethren" (those who love God). "He that loveth not his brother abideth in death". 1st John 3-14.

"This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom thou hast sent". John 17-3.

"He that heareth (heedeth) my word, and believeth Him that sent me, hath (present tense) eternal life and shall not come into condemnation; but is passed out of death unto life". John 5-24.

"He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made Him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. These things have I written unto you that believeth on the name of the Son of God; that ye may know that ye

have eternal life". 1st John 5-10-11-13.

"I am the good shepherd; the good shepherd giveth his life for the sheep. My sheep hear my voice, and they follow me, and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father who gave them to me, is greater than all, and no one is able to pluck out of my Father's hand. I and my Father are one". John 10:11-27-28-29-30.

"Believe on (trust) the Lord Jesus Christ (and thou shalt be saved)". Acts 16:31. "For ye are all children of God by faith (trust) in Christ Jesus". Gal. 3-26. "For ye are dead (to sin) and your life—eternal life—is hid with Christ in God". Col. 3-3—Perfectly secure. "Because I live, ye shall live also". John 14-19. "He that believeth in me, though he were dead, yet shall he live". John 11-25.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; (what honor and glory await us) but we know that when he (Jesus, the Son of God) shall appear, we shall be like him". 1st John 3-2.

"I believe God, that it shall be even (exactly) as it was told me". Acts 27-25.



## Sunday School Department

By R. A. Venable

### SUNDAY SCHOOL LESSON Feb. 14, 1926

Jesus, The Good Shepherd. John 10:1-5, 11-16.

The close connection between this chapter and the ninth is indicated by the use of the double "verily", used only by John, always indicative of connected discourse, serving also to call special attention to what is going to be said. The language was spoken for the consolation of the once blind man, who had been so ruthlessly cast out of the synagogue by the Jewish authorities and also for the instruction of the Pharisees. Jesus here claims to be the true Shepherd of the flock of God. He draws a striking contrast between his own self-sacrificing care for his sheep, and the selfishness and rapacity of those who had usurped authority in God's kingdom. It is thought by some that the metaphor employed by him was suggested, by the sight of a sheepfold, with shepherds and their flocks. It was not uncommon for the language of our Lord to take on a local coloring due to his surroundings. But the image of a shepherd in a spiritual sense, is of frequent occurrence in the Old Testament and would easily suggest itself to the mind of our Lord.

By the use of a very telling allegory Jesus draws a very striking contrast between the true and the false shepherd. It is a most scathing criticism of the religious authorities of Jerusalem who were passing as the leaders of God's people. It was provoked by the treatment accorded the blind man; that he had graciously healed of his blindness, and then saved, after his expulsion from the synagogue.

"Verily, verily, I say unto you, he that entereth not by door into the fold of sheep but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice and he calleth his own sheep by name, and leadeth them out. When he hath put forth all his own he goeth before them, and the sheep follow him, for they know his voice. And a stranger they will not follow, but will flee from him, for they know not the voice of strangers." (Verses 1-5.) The sheep were placed in an enclosure for protection during the night, and the door was closed and left in charge of the porter. On the arrival the next morning of the shepherd, the porter opened the door; the shepherd called out his sheep, and led them forth to pasture. The true shepherd never sought entrance into the fold except through the door. Those who enter the fold in any other way, literally from any other direction, Jesus denounces as thieves and robbers. This drastic denunciation Jesus applies to the religious authorities who have

arrogated to themselves the high claim of shepherds of the flock of Israel. These were full of cunning deceit, and violence. Their selfish greed and rapacity prompted them to exploit the flock of God to personal ends. They were void of the shepherd's heart, they lacked the shepherd's sympathy. They neither protected the sheep, nor did they feed them. They had no knowledge of the individual needs of the flock and cared nothing for the individual welfare of the sheep. Their methods were cruel and coercive, and destitute of any care of the defenseless nature of the sheep, or their responsive disposition to the call and care of the shepherd's voice.

The character of the true shepherd is put in sharp contrast to the false shepherd, in the manner of his entering the fold, in the attitude of the sheep to him and his method of dealing with them. To the true shepherd the porter opens the door, and the sheep hear his voice, he calls them by name and leads them out. He does not leave them to the fortune of mere circumstances to wander aimlessly, the prey of every enemy lying in wait to destroy, but he goeth before them and they follow him, for they know his voice. A stranger they will not follow, but they flee from him. In the allegory, as in the parable, we find much that is mere drapery, furnishing the background of the picture designed to set forth the special truth to be taught. The part assigned to the porter in the present allegory would appear to serve as mere drapery, with no special spiritual significance.

2.—In verses 11-16 there are supplementary statements respecting the character and work of the good shepherd, "I am the good shepherd, and the good shepherd layeth down his life for the sheep. He that is a hireling and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, he leaveth the sheep, and fleeth, and the wolf snatcheth them and scattereth them; he fleeth because he is a hireling and careth not for the sheep. I am the good shepherd and I know mine, and mine own know me, even as the Father knoweth me, and I know the Father and I lay down my life for the sheep. And other sheep I have which are not of this fold, them also I must bring and they shall hear my voice; and they shall become one flock, one shepherd. (Verses 11-16.) Several marked characteristics of the good shepherd are emphasized, which may claim our attention for a moment.

1. Twice Jesus affirms that he is the good shepherd, and gives, without reserve, his conception of what constitutes a good shepherd. In his claim, he engages to render the service which he allots to a real shepherd.

2. His work as a shepherd cannot subject him to surprises, and

suddenly overwhelm him with unexpected perils. It is not beset with sufferings and sacrifices of which he has no knowledge. He knows every syllable of the program to be executed. It is no experiment with him. (1) He has exceptional knowledge of the individual needs of his sheep. He knows the name and nature of every sheep in his flock. His knowledge of the Father and the Father's knowledge of him, in kind and degree, does not surpass his knowledge of each member of the flock of which he is the shepherd. He knows the needs, the weaknesses, the perversities and the perils of all of them, and the ravenous beasts that scatter, tear and destroy them. The thought of our Lord's perfect, sympathetic knowledge of the soul that trusts him is an inspiration and a comfort to every believer's heart. (2) Knowing the perils, which threaten, he does not leave his sheep alone, he leads them, he goes before them. His voice is heard across the valleys, and up the mountain sides, over which they are to pass along the defiles of the untried pathway, which they are called upon to traverse, and down amid the shadows of death the touch of his helping hand guides, upholds and leads to higher heights and greener pastures, and on to the perfect day. "They shall not hunger nor thirst, neither shall the heat of the sun smite them, for he that hath mercy on them shall lead them even by the springs of water shall he guide them; they shall feed in the ways and their pastures shall be in all high places." (See Isaiah 49.)

3. And his sheep have a knowledge of him as their shepherd, which will be ever increasing. Not a theoretical knowledge, but a knowledge of an enlarging experience. The hidden depths of their shepherd's heart of love will be disclosed to them. They know the voice that calls them, they shall know the heart that loves, and the infinite value of that life which he lays down for them. The knowledge of the believer is not merely a discursive knowledge acquired by the study of his word, but is experimental. It is not a knowledge of what Christ said but what he is to us, as a personal Savior resident within us, energizing the atrophied powers of the inner man, that the believer may know the length, breadth, and height of his love which passeth all understanding. Paul said "I know whom I have believed".

4. The good shepherd lays down his life for his sheep. The rescue of his sheep from the thralldom of sin cost the sacrifice of his life. Through his death he shattered the ramparts of an enemy, which held them to slaughter, and led them to life and safety. Under his leadership they rest in the smile of God and pasture upon the high places of his eternal love.

5. In verses 27-30 Jesus completes the portrait of himself as the good shepherd, "My sheep hear my voice and I know them and they follow me. And I give unto them eternal life and they shall never perish and

no one shall snatch them out of my hand. My Father who hath given them unto me is greater than all; and no one is able to snatch them out of my Father's hands. I and my Father are one". Jesus emphasizes the mutual knowledge between himself and his sheep, "I know them and they know me" is repeated three times in this discourse. But the one final touch that he gives the portrait of the good shepherd appears in the declaration "And I give unto them eternal life, and they shall never perish". The richest heritage he bestows is eternal life, an imperishable life, an abundant life. Eternal, because its head waters are found in God, the fount from which every animated creature throughout the whole realm of being finds its source. This eternal life is transmitted to the Son and given by him to all who hear his voice and follow him. It hardly seems necessary to note, in detail, the characteristics of the false shepherd so graphically drawn. The false shepherd is every thing the good shepherd is not, and all the good shepherd is not, the false shepherd is. The false shepherd was sinister, selfish and cowardly. Was in the business for what he could get out of it; fleeing from his employer all he could get for the smallest service possible; concerned about his own safety and cared nothing for the safety of the flock. He was cunning, crafty and thievish in the accomplishment of his purpose; quick to resort to violence and rapacity, if his interest could be served by such a method, both "a thief and a robber". Such was the unsparing delineation of the character of the religious authorities of Jerusalem, who had usurped the prerogatives of shepherds over the flock of God.

Jesus is the chief shepherd over the flock of God. He is the highest, fullest expression of the shepherd's heart, and becomes an example to be followed by all who are charged with the duty and privilege of leading, and feeding any part of God's flock. It is not by accident that the word for "Pastor" means a "Shepherd". The word itself carries many implications of what the pastor, the under shepherd, should be and do. Our Lord's description of himself as the good shepherd, affords a model for all who sustain the relation of pastor to any part of that flock which Jesus is calling from the world into the fold of God. The true pastor must have the shepherd's heart, of love, sympathy and self sacrifice; he must lead them and feed them, and never exploit the sheep in his own interest. He magnifies his office by the service he renders, and not by the pay he receives. The final words of Jesus as given in the Lesson are a forecast of the scope of his work, as embracing all the nations of the earth, out of which he will call his sheep, and gather them together as one flock, "And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd". (Ver. 16.) What a hopeful outlook of the



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possibilities of his work! In the presence of his enemies, and in the shadows that were gathering about him, he caught the vision, in the far off future, beyond the cross and the grave, of the multitude which he would gather out of every nation, kindred, tribe, and tongue, into the fold of eternal safety. Out of the tragedy at Jerusalem he would come triumphant, to a throne, from which his voice would sound around the world. His sheep, scattered throughout the earth, would hear, and come from the valleys, and the hills, at the shepherd's call, in such multitudes as no man could number. In that vision he beheld countless numbers of undershepherds threading their way over the earth, vocal with the shepherd's voice, calling their Master's sheep out of the wilderness of sin into the fold of safety within the walls of the heavenly city.

#### The Requirements for a Standard School

##### I. Church Control

"The church shall elect the officers and teachers; the school shall make monthly or quarterly reports to the church."

##### II. Enrollment

"The enrollment of the school, including the Home Department, but exclusive of the Cradle Roll, shall equal the number of resident church members as recognized by the church itself. Or exclusive of both the Cradle Roll and Home Department, the school's enrollment shall equal seventy-five (75%) per cent of the resident church members."

##### III. Graded

"The school shall be graded as follows: Cradle Roll, birth to 3; Beginners, 4, 5; Primaries, 6-8; Juniors, 9-12; Intermediates, 13-16; Seniors, 17-24; Adults, 25, and above."

"The Beginners, Primary and Junior Departments shall occupy their own quarters separated from the rest of the school by walls or movable partitions, or at least by curtains. Class rooms or curtained space shall be provided for at least fifty per cent of the remaining classes."

##### IV. Baptist Literature

"The school shall use Baptist Sunday School literature, using graded lessons at least in the Beginners and Primary Departments."

##### V. Bibles Used

"The Bible shall be used in the school above the Primary Department, by at least seventy-five (75%) per cent of the teachers and pupils."

##### VI. Preaching Attendance

"The attendance of the school upon the preaching service shall equal seventy-five (75%) per cent of the Sunday School attendance above the Primary Department."

##### VII. Evangelism

"The school shall be positively evangelistic; the teachers shall earnestly seek to lead their pupils to Christ; the superintendent and pastor shall give frequent opportunities for the pupils to publicly confess Christ, and urge them to do so."

##### VIII. Weekly Teachers' Meeting or Monthly Workers' Conference

"The school shall maintain a Weekly Teachers' Meeting or a

Monthly Workers' Conference attended by at least fifty (50%) per cent of the teachers and officers."

##### IX. Normal Course Diplomas

"Fifty (50%) per cent of the teachers, including the superintendent or pastor, shall hold a Convention Normal Course Diploma; there shall be a Teacher Training Class completing at least one book each year."

##### X. Denominational Work

"Four of the general causes fostered by the denomination shall be presented to the school educationally, and to these the school shall contribute each year."

#### WHICH ONE ARE YOU?

A father said to his three boys, "Boys, I want each of you to bring in an armful of wood". The big boy, who was reading a very interesting story, looked up in his father's face for a moment, then laid aside his book and went whistling out to the wood pile. As he came in with his armful of wood his smaller brother looked at him and said, "I wish I could bring in a big load like that. Say, Brother, you can easily bring in as much, and more than I possibly can, you bring in mine for me. I am awfully busy, anyway, mending my wagon".

The baby brother heard the father's request, left his play, and trudged out to the wood pile in the footsteps of his big brother. He came staggering in with his little arms full of wood, his face beaming with the joy of loving obedience, and said, "Father, I brought my load myself because I wanted to".

Think you the father was displeased with the little fellow because his little load was not as large as that of his big brother? Verily not. The world frequently makes the mistake of measuring the gift only. But the father measures the giver, along with the gift. The baby brother got as much exercise and development and joy and commendation of the father as did the big brother.

But was the father not dissatisfied—nay, more—was he not grieved, that his own little boy was willing that another should do what he had been asked to do for father, to whom he owed even the little wagon he was mending? Suppose the big brother did bring in an extra load, did that satisfy the father? Surely it must have brought an added smile of approval to the big brother, but was not the hurt, caused by the boy that failed him, still in the father's heart?

Dear fellow Christian, are you the big brother? And did you bring in your armful (your tithe plus an offering according as God has prospered you), or did you go on with your interesting story and fail to heed your Father's request?

Are you the boy mending his wagon? Did you wish you could do something big, but keeping right on with your own affairs, did you leave undone that which you can do, viz: bring in the tithe, not somebody's else, but yours?

Will you, whether big, little, or least, bring in all that the Father

asketh of you and say, out of a full heart, "Father, I have brought mine because I wanted to"?

Listen! "Go ye into all the world, and preach the gospel to every creature". (Mk. 16:15) "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?" (Rom. 10:13-15.)

"Bring ye all the tithes into the storehouse, that there may be meat in mine house". (Mal. 3:10.) "He that is faithful in that which is least is faithful also in much." (Luke 16:10.)

"For giving is living the angels said, Go feed to the hungry sweet charity's bread. And must I keep giving again and again? My selfish and querulous question ran. Oh, no! said the angel, piercing me through, just give till the Master stops giving to you."

—Ella Sumrall.

New Minister—"You should see the altar in our church.

Village Spinster—Lead me to it.  
—Good Hardware.

More than a murder a day has been committed in Chicago since January 1. People are lucky to live in Chicago.—Passing Show.

Caller—"How is your master this morning?"

Maid—"Well, I'm pleased to tell you they've took an X-ray of his brain an' found nothing there!"—London Opinion.

#### EVANGELISTIC SINGER

Virgil Posey, tenor, will be available for evangelistic singing after February 15th. Training: Cincinnati Conservatory, Chicago Musical College, and New York, under the foremost teachers of America. Scholarship pupil of Sergei Klibansky, internationally famous vocal teacher. Experienced in evangelistic singing, having done considerable prior to the last season of study. Home address: 115 Adams Street, Jackson, Mississippi.

WANTED—Old Envelopes from letters written between 1845 and 1880. Do not remove the stamps from envelopes. Highest prices paid. Geo. H. Hakes, 230 Broadway, New York, N. Y.

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## Education Department

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W. M. Whittington, President  
O. H. Taylor  
A. H. Longino  
S. E. Travis  
A. S. Hozman

H. L. Martin  
J. W. Lee  
F. D. Hewitt  
M. E. Moffitt

Mississippi College, J. W. Provine, President.  
Mississippi Woman's College, J. L. Johnson, President.  
Clarke Memorial College, H. T. McLaurin, President.  
Blue Mountain College, Lawrence T. Lowrey, President.

### Blue Mountain College Notes School Activities Resumed

On Jan. 5, after experiencing a delightful vacation, the girls resumed their studies and campus activities with renewed energy. The week of examinations has passed, leaving a few heartaches and causing many resolutions in favor of more concentrated efforts.

#### New Aims

During this semester we plan:

1. To observe Student Evangelistic Week, Feb. 15-21.
2. To promote to the utmost and to be faithful to the B. Y. P. U., the Y. W. A., the Sunday School and the Life Service Band, church finances and preaching services.
3. To have each girl holding Sunday School, Y. W. A. and B. Y. P. U. diplomas.
4. To make this the best term for the Student Union.

#### Y. W. A. Service

On Jan. 11, in the general meeting of the Y. W. A. circles, the Foreign Mission Week of Prayer Program was observed. The program was rendered by members of the Cooper Circle, in charge of Miss Willie B. Cox. The collection taken for the Lottie Moon Offering Fund was \$16.03.

#### B. Y. P. U. Training School Feb. 9-13

Because of the wonderful inspiration received during the Sunday School Training School, the B. Y. P. U. Training School is being eagerly awaited. This program is planned:

1. "General B. Y. P. U. Organization"—Mr. J. E. Lambdin, Ass't. B. Y. P. U. Sec., B. S. S. B.
  2. "Baptists Working Together At Home And Abroad"—Mr. A. J. Wilds, State B. Y. P. U. Sec.
  3. "How To Win Men To Christ"—Miss Louise Foreman, Memphis, Tenn.
  4. "Training In Christian Service"—Miss Mary Frances Johnson, Religious Sec. of M. S. C. W.
  5. "Junior Intermediate Leaders Conference"—Miss Mary Etta Buchanan, State Junior Intermediate Sec.
- 11:15-11:45, Monday and Tuesday—An inspirational address by Dr. John L. Hill, Nashville, Tenn.  
11:15-11:45, Wednesday, Thursday and Friday—An inspirational address by Mr. Frank H. Leavell, Memphis, Tenn.  
11:45-12:30—Classes, as before.

Miss Morgan is teaching the Senior B. Y. P. U. Manual so that each girl will have a senior B. Y. P. U. diploma before the arrival of the Training School.

B. Y. P. U. Installation Service  
Monday night, Jan. 10, was the

occasion of the Public Installation of Officers Service, in which forty-eight officers of the six B. Y. P. U.'s became the leaders for the new semester. The inspirational address of the interesting program rendered was delivered by Miss Louise Foreman of Memphis, Tenn.

Each of the six B. Y. P. U.'s reported an A-1 record at this time. Upon the firm foundations laid by the ex-presidents, the new leaders, enthusiastic and wide-awake, are planning to have the same perfect record at the close of the quarter.

—Joannette Smith, Reporter.

### Blue Mountain College Notes Baptist Student Committee Meeting

Last Friday, Miss Sallie Payne Morgan, our Student Secretary, attended the Baptist Student Committee Meeting, in Memphis, Tenn., called by Mr. F. H. Leavell. One student from each state in the Southern Baptist Convention represented the students and his or her state. This meeting was called in order that plans might be made for the South-wide Student Conference to be held in Birmingham, Ala., in October. Already, B. M. C. girls are making their plans to attend it.

#### Preparation for Meeting

The Life Service Band is having programs on "Soul-Saving" in preparation for Evangelistic Week, Feb. 14-20, and our annual meeting which begins Feb. 20. Dr. J. Benjamin Lawrence of Shawnee, Okla., will conduct the meeting.

#### Song Services

One of B. M. C.'s most treasured students, Miss Clara Rivers, will have charge of the music in the Lowrey Memorial Church during the meeting which begins Feb. 20. Miss Rivers is planning to have an excellent choir. The song services she conducts will be filled with a true, worshipful spirit which will add greatly to the success of the meeting.

#### High B. Y. P. U. Average

During the past week, the attractive posters displayed on the Lowrey porch, indicated that the record Sunday night would be excelled. The best average of the year was made. The Honor Union Banner, won by an average of 99%, went to the "Ketch 'Em" B. Y. P. U. in charge of Elizabeth West. Two other unions ran a close race with 98 and 96 points.

#### Sunday School Exercises

The opening exercises of Sunday School, in charge of a different class each Sunday, are proving to be excellent.

On Monday night the class taking the "Sunday School Normal Man-

ual", taught by Mrs. Antoinette Tucker, is to have the privilege of attending a delightfully planned Valentine Party. The 54 zealous workers enrolled in this class will soon be the happy owners of Sunday School diplomas.

#### Visit Anticipated

We are to have the privilege of having with us, this week, Mrs. Janie Cree Bose, Lady Principal of the W. M. U. Training School, Louisville, Ky. On Monday night, Feb. 8, Mrs. Bose will address the Y. W. A.

#### Special Summer Workers

Two of our students, Jacqueline Senter and Edwina Robinson, have been accepted by the B. Y. P. U. Department of the State Mission Board to do Associational B. Y. P. U. work, this summer. Edwina is the efficient director of the B. Y. P. U.'s on the campus. Jacqueline is president of the Student Union and of the Life Service Band.

Doris Searcy has been chosen as one of the counselors for the Girls' Camp, held at Ridge Crest, N. C., under the direction of the Baptist Education Board of the South. She is an outstanding religious leader on the campus, and we are assured that the girls under her direction will have a rare privilege.

#### Noon Day Prayer Service

Our Noon Day Prayer Meetings, presided over by the president of the Baptist Student Union, are well attended every day. Usually the room is packed with girls who gladly take part in the services. A different student each day leads the worship and the resulting good for the campus cannot be estimated.

#### SABBATH OBSERVANCE

By Rev. Wm. S. Campbell, D.D.,  
Southern Secretary of the Lord's Day Alliance

I have just received a letter from a member of one of the large Christian churches of our country in regard to this subject. He writes:

"There are far too many of us so called 'Church Members' who fail to observe the Sabbath day as we should. The people are moving along entirely too fast to give the Sabbath enough Christian thought. Our people spend the Sabbath too much in riding over the country, joy-riding, when they could be of great service to the Lord in visiting the sick and giving words of encouragement, and reading the Bible in our homes and to our children.

"Take my own case, personally. I am a member of a church here, and live only five blocks from it. I attended it regularly until three months ago, when I was taken sick, and have been under the care of a doctor ever since, and I am still unable to attend church. Not a member of a large congregation of 400 people or more has ever been to see why I am absent, sick or dead. We have a fine Bible Class of 40 or 50 members which I enjoyed very much. With all of this, I have gone along with my afflictions and suffering for over two months without one member coming to give me one word of comfort or encouragement. I have been wondering, during my

sickness, how good it would be for those who claim to be Christians, to take a little while on Sunday in looking up the sick members, having prayer and offering just a few words of encouragement. They would be happier, the world would

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### If He Lived

If Father Time really lived, he would be a helpful old fellow. His wide knowledge and experience could prove that nearly all discontent, every want or need exists because of the unwise spending of time and money.

#### SAVINGS

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W.A.A.

Thursday, February 11, 1926

# THE BAPTIST RECORD

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be better, and the Lord would be pleased with such kind and noble acts.

"I am an old timer and believe in the old-time-religion or none. It is the only kind that will take us to Heaven, and unless we observe the Sabbath day as the Lord intends that we should, we will never get there."

I wonder how many other people are having the same experiences. I also wonder how many will be willing to follow this writer's suggestion about the way for spending the Lord's Day.

## COMMENDATION

Whereas, Rev. J. C. Owen, D.D., Ph.D., has been a member of the Meridian Baptist Pastors Conference during his pastorate of the Fifteenth Avenue Baptist Church, and

Whereas, he has been a faithful member and efficient officer in the conference, and

Whereas, we have had the privilege of enjoying his brotherly kindness, congenial fellowship, capable leadership, and scholarly attainments, and

Whereas, he has strengthened our appreciation for the old time gospel in its purity, and

Whereas, he has deepened our love for humanity everywhere with his missionary zeal and ardor, and

Whereas, he has now resigned the pastorate of the Fifteenth Avenue Baptist Church, trusting God's leadership for the future,

Be it resolved:

First, that Meridian Pastors' Conference reluctantly give him up.

Second, that Meridian, Lauderdale and the state at large is losing a great preacher, leader, and missionary advocate.

Third, that we heartily commend him to any field of labor desiring a choice man of God.

Fourth, that a copy of these resolutions be spread on our minutes, a copy sent to Meridian Star, a copy sent to Baptist Record, and a copy forwarded to Dr. Owen.

Cheerfully submitted,

J. C. Richardson,  
W. G. McGill,

Committee.

A man owning a Ford decided to equip it with the latest riggings. He bought every fuel and power-saving device on the market. He saved 15% on a certain carburetor; 10% in fuel on this, that and the other thing. When he got them all on, a friend asked, "How does the car run?"

He replied: "Not very good—I have to stop every fifteen miles and bale out the gasoline."—Good Hardware.

Stout Party—"Good gracious, porter! But are you sure there's only one train running to Little Hump-ton?"

Porter (fed up)—"Yes, Lidy. But that'll take yer orl right—it's got two engines."—Gaiety.

## East Mississippi Department

By R. L. Breland

### Neshoba County Board Meeting

The Executive Board of the Neshoba County Association met with Pearl Valley Church the fifth Sunday and Saturday before. Rev. H. W. Shirley, Moderator, and Rev. C. N. Callahan, Clerk, and a quorum of the members from the churches were present. Pastor J. E. McCraw led the devotional on Saturday. Eld. R. L. Breland spoke on the plan of work for the county for the year.

Many matters of importance came before the meeting. It was reported that the Ministerial Cottage at Newton was fully paid for and had cost practically \$800.00. It is occupied at present by Bro. J. E. McCraw. It was agreed to buy a tent to use in evangelistic meetings in the county, and Moderator Shirley was made chairman of a committee to buy same. The possibility of securing an evangelistic singer was discussed and favorably passed on, but was left for further meditation and action. A resolution was unanimously passed, after free and favorable discussion, urging the passage of a bill by the State Legislature prohibiting the teaching of evolution in the schools of the State.

On Sunday Pastor J. E. McCraw preached a great sermon and Brother H. W. Shirley, C. N. Callahan, A. F. Dearing, J. W. Jones, Edd Breazeale, J. T. Darby and others discussed some very interesting subjects. The community spread a sumptuous dinner at the noon hour. It was a very enthusiastic meeting. All the arrangements are fully completed at this end of the line to have Rev. R. L. Breland, who has been out of the county for two years, to return to this county and serve some churches, and do evangelistic, colporter and enlistment work in the county. This movement only waits the final decision of Bro. Breland, and the completion of arrangements by him.

### Notes and Comments

The continued illness of Bro. B. E. Turner, deacon of Hope Church, Neshoba County, is greatly regretted by all, and his speedy recovery is hoped for.

Eld. Eugene Stephens is pastor

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of Chunky and Center Ridge churches, Newton County, this year. He also preaches to Macedonia and Good Water churches, Lauderdale County.

The church at Mt. Sinai has decided to plant four acres for the Lord in cotton again this year. That is a fine plan for raising funds for church purposes. More churches should try it.

The Hope Church, Neshoba County, has appointed a music director, Bro. Cade Turner. It is the purpose of the church to revive an interest in the old-time song singing. This is badly needed everywhere.

### Collins B. Y. P. U.'s

The three Unions met at 5:45 o'clock Jan. 31. We had a splendid opening service. When the opening service was over we went to our rooms. The Juniors had a splendid program, the subject—"Why We Should Believe in Missions". The group captain, Annie MacErnders, captain of group No. 3, had charge. A very good program was rendered by her group. William Fanchair will have charge next Sunday. He is captain of group No. 4, and he wishes all to be present next Sunday so as to plan the program for the month of February.

Vernell Rogers, Reporter.

Musician—"What should you do if you played the piano as I do?"  
Listener—"Take lessons!"—Answers.



This paper reaches 50,000 people. Rates for want ads 2c per word—cash with order.

FOR SALE—A scholarship in the Draughton's Business College, Jackson. Apply to E. E. Ballard, Baptist Record, Jackson.

PECAN-ORANGE-FIG groves "On The Gulf" in Sunshine Land. Five Acres will bring independence. \$10.00 monthly. Guaranteed care. Suburban Orchards, Dept. T. Biloxi, Miss.

WANTED—Old postage stamps and envelopes used before 1890 for cash. Will buy any quantity I can use. Send for inspection or write me what you have. R. C. Fisher, 305 Voorhees Ave., Buffalo, N. Y.

WANTED—By experienced lady teacher, who writes plainly, is accurate in figures, position as assistant bookkeeper, teacher or any honorable employment.  
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## MESSENGERS AND VISITORS

# Southern Baptist Convention

Houston, Texas, May 12th to 16th, 1926

The Gulf Coast Lines Railway will operate a Mississippi Baptist Special train from New Orleans, consisting of steel coaches, both Standard and Tourist Sleepers, and Dining car serving breakfast, in addition through Standard Sleepers will be run from Jackson, Vicksburg, and Meridian to Houston, Texas, in connection with this special train. This arrangement will assure the entire state delegation comfortable and high class service.

### MISSISSIPPI SPECIAL SERVICE

Leave New Orleans, Gulf Coast Lines.....10.00 PM May 11  
Leave Baton Rouge, Gulf Coast Lines.....12.15 AM May 12  
Arrive Houston, Texas, Gulf Coast Lines.... 8.00 AM May 12

### REGULAR TRAIN SCHEDULES

Leave New Orleans, Gulf Coast Lines..11.20 AM or 9.05 PM  
Leave Baton Rouge, Gulf Coast Lines.. 1.40 PM or 11.25 PM  
Ar. Houston, Tex., Gulf Coast Lines.. 9.35 PM or 7.35 AM  
Let's all join hands and make the Mississippi Special the largest of any delegation from the South-east.  
For further information see later announcements in The Baptist Record, or communicate with the undersigned.

# GULF COAST LINES

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Div. Pass. Agt.

ED N. ROSSITER,  
Trav. Pass. Agt.

No. 207 St. Charles St.,  
New Orleans, La.



## COLLEGE COLUMN

## M. S. C. W. News Notes

## Miss Foreman's Visit

There is no doubt but that this has been the best week of our year's work. And the week is just half over now. Miss Louise Foreman has been with us four days, leading daily discussion groups, teaching a class of 60 in Soul Winning, holding private conferences, and meeting with all Committees. The Discussion Groups have been the most widely attended. On Monday we discussed two things—The things on the campus we are proud of, and the things we are not! In that left-hand column there was listed some campus sins. An effort is being made to wipe them away. The list on the right were our glories, but that long list on the left was the column that concerns us. Practically every meeting we have held—either B. S. U. Council, L. S. Band and all the others have ended in a prayer meeting. One group of girls is so concerned about campus problems that they have been meeting every morning at 7:30 to pray, and again after supper to pray, and many have held prayer meetings in their rooms. There seems to be an awakening to the need of meeting these problems. Our friends over the State will do well to remember us in their prayers too. The problems are many, but each may be solved in the light of the teachings of the Master in His Sermon on the Mount.

## Special Sermons

Bro. Franks is now preaching a series of sermons on "The Cross". The subjects are "The Title on the Cross", "Enemies of the Cross", "Victory of the Cross", and others. The college girls are enjoying this series, and some of them are taking notes every Sunday.

## The Memphis Committee

There met in Memphis on last Friday one student from each of the Southern States, three Student Secretaries and Miss Louise Foreman, and Mr. Frank H. Leavell. These representative students discussed freely their problems, told what they wanted at the Birmingham Conference next October, suggested subjects, reviewed the series of fourteen Student Conferences held last fall. And these students prayed. It was about four o'clock when a crisis arose. That group of twenty-two young people went to the Lord on their knees, and for forty-five minutes prayed. The victory came. It always does. Let us begin today to pray for that Birmingham Conference.

They came from Johns Hopkins in Maryland, and from Stetson in Florida, from A. & M. in Texas and from Oklahoma. It was a fine fellowship meeting. And it was worth the cost. It was like spending the day with the Master. Andrew and John went one day and lived with Christ that day. That day there was formed a friendship which changed the course of human history, for

brother, Peter. The students in the Memphis Conference spent the day together, and with the Master. Time may reveal that there was born on that day a student friendship which may change the history of students. That day—they lived together, thought together, prayed together. The Conference was worth the price.

## LAMAR COUNTY SUNDAY SCHOOL CONVENTION

The Lamar County Baptist Sunday School Convention had its regular meeting with the Corinth Baptist Church Jan. 31, 1926. In spite of the unfavorable weather during the early part of the day a good crowd was out and a large number of the Sunday Schools throughout the county were represented.

We want to make special mention of the B. Y. P. U. Program, which was given by the Senior members of Lumberton, with the able and efficient leadership of Mr. H. W. Greer. This demonstration opened the eyes of quite a number of people. It showed that the Baptist young people of Lumberton were preparing to be efficient servants for the Master. In connection with the B. Y. P. U. Program, Rev. D. A. Youngblood of Hattiesburg delivered a very inspiring sermon on the subject "Soul Winning".

The afternoon session was given over to the Sunday Schools and Hon. T. W. Davis of Purvis delivered an interesting address on the subject "In What Class Are You Traveling?" Mr. R. L. Webb and others made splendid talks on subjects of vital interest to the Sunday School work. We all have seen that Bro. L. A. Materne of Lumberton is a prominent factor in our Conventions and we want him to continue to meet with us.

Prof. J. N. Herington has already demonstrated his able leadership as President of the Convention.

The Convention decided to give half of the day at each meeting to the B. Y. P. U. work. Mr. H. W. Greer was elected president of the B. Y. P. U. section, B. T. Clearman Vice-President, Clinton Lee of Sumrall Secretary and Treasurer.

Oral Sunday School won the banner.

The next meeting of the Convention will convene with the Oral Baptist Church the fifth Sunday in May.

## MANSFIELD, LA.

Over one hundred preachers in Bible Conference at Mansfield. At the close of the second day of the fourth annual session of the Victorious Life Conference under the auspices of the First Baptist Church here more than one hundred preachers from the Baptist churches all over Louisiana were in attendance. Rev. H. R. Holcomb, pastor of the church, stated that the Conference was the best of the series, not only from the standpoint of the unusual attendance but in spirit and character of work being done. Twenty associations are represented and all parts of the state are included in the geographical area of these as-

sociations. Preachers are here from city churches, small town churches and those in country districts. They are being entertained in homes of Mansfield Baptists and their friends. Pastor Holcomb is teaching and lecturing the preachers several hours daily on Bible topics. B. Y. P. U. study classes are being taught daily by Rev. Winston Borum of Ruston, Rev. J. Earl Mead of First Baptist Church, Shreveport, and State Secretary J. B. Mosely, to men and women, boys and girls from all over DeSoto parish, with which the Grand Cane Baptist Association coincides in area. Miss Elizabeth Cullen has been sent by the Sunday School Board of the Southern Baptist Convention at Nashville and is conducting classes in the elementary department work of the Sunday School. A poll of the preachers here indicates that over 35,000 Baptist membership in the state will be reached by work of this Conference, with a total constituency in Baptist homes of probably 100,000. The work of the Conference will be further enlarged for another year and additional attendance expected as a result of such enlargement.

—G. F. Provost.

## MARKS

I have been a subscriber to your great paper, the Baptist Record, for a number of years and enjoy reading every word in it for it is always filled with the "best" and full of "information" which is a great need in our denomination. Saturday when I picked up my paper to read I noticed the article headed "Another Evangelist" not thinking it would have reference to our own loved pastor, Bro. T. C. Johnson, but after reading it I rejoiced, fully realizing that it was a direct call from the Lord (through the State Board) to come up higher. It is a work to which he is so wonderfully suited. He loves the work, and will have the opportunity of winning many precious souls to Christ. He is a man of God, truly "God's anointed", living near his Lord.

Marks Baptist Church has lost one of the best preachers and one of the finest of pastors. He was a pastor who tried to enlist and develop all members of his church. Visiting the sick far and near, no home too poor and no home too humble for him to render any assistance he could, speaking words of comfort and cheer and kneeling at the bed side asking God's blessings upon them and if it could be consistent with His Holy Will to restore them to health.

He is a man who honors his Lord with his time, with talent and with his substance, and God tells us "Him that honoreth me him will I honor". I remember hearing him say once, "Clothed in the frailties of human flesh, I have done my best." When we do this our Father does not require more.

May God's richest blessings continue to be his, and his dear family, is the wish and prayer of

—Mrs. Mattie Eavenson.

## IN MEMORIAM

## Mrs. Annie Gunn

God called another of His saints home on Jan. 25th, when from the Old Ladies' Home there passed the spirit of "Grandma Gunn" after living a long, useful life of 98 years. Undaunting in her faith and staunch in her belief of Baptist doctrine she never lost an opportunity to teach its principles and belief to others. She enjoyed the distinction of being the oldest lady in the Home, and the Matron always took pride and joy in taking visitors to her room because her bright face and hearty hand clasp left an inspiration upon all who came into her presence.

—Mrs. Gus McDaniel.

## Mr. Ernest Lea

The town of Byhalia and the Baptist Church there in particular sustained a great loss on January 26th, in the death of Bro. Ernest Lea.

For more than twenty years he was the efficient and accommodating agent of the Frisco railroad, his death occurring suddenly in the depot. He was still in the "fiery forties" and it was the regret of all that he should be cut down in the prime of manhood.

Bro. Lea is survived by his wife and little son, Ernest, Jr., an aged father and several brothers.

The funeral was conducted by his pastor in the Baptist Church, of which he was a faithful member.

—Walton E. Lee.

## William S. Boliver

Brother William S. Boliver, a highly respected citizen of this county (Jones), died January 29, 1926, at the age of eighty-three (83) years.

He accepted Christ early in life and was His faithful follower to the end.

His wife and the following children survive him: J. W., Ellisville; William S. and George, Hale Center, Texas; Mrs. J. W. Gibson, Plain View, Texas; Mrs. S. Ligon, Hale Center, Texas; Mrs. Arthur Tally, Kansas; Mrs. J. M. Turner, Ellisville; and a number of grand children and great grand children.

"Take the Name of Jesus With You" was his favorite song, and his faithfulness to his church, family, and friends, proves that he was divinely guided.

May the Heavenly Father comfort the bereaved.

## BAPTIST TUBERCULOSIS SANATORIUM, EL PASO, TEXAS

With the permission of the editor I wish to make a few kind suggestions to our people in the South who have reason to believe that they are threatened with this dreaded disease. During my four years as a pastor here, I have seen many pathetic cases of persons who have come to El Paso without having made inquiry as to conditions before coming. First, let me say, come at once when you have reason to believe that you are affected. Those



in far advanced stages should, as a rule, remain among friends. Most distressing has been the condition of many who have come without financial resources. They came like hundreds of others, expecting to secure work, a very difficult thing to do because so many come seeking employment.

Our Baptist Sanatorium is one of the very best equipped and manned institutions for the treatment of this disease. The beautiful buildings, the doctors and nurses, the environment and the weather are full of sunshine. Everything is done for the comfort and recovery of the patients. No better care or treatment can be secured anywhere. Many Baptists come and patronize other institutions who ought, for their own good, to have entered our Baptist Sanatorium. The rates are more reasonable, and others make extra charges for certain things, for which the Baptist Sanatorium makes no charges.

All our people, who can meet the necessary expenses, ought to come to the Baptist Sanatorium and help make possible a larger work for the needy. The Sanatorium is doing such work now beyond its resources. There is no endowment but there should be one. Before any one comes he ought to write the Sanatorium, regardless of his financial resources, and receive instructions which will save him money. Any of our El Paso Baptist pastors can give helpful advice, especially when patients first come. Some spend about all they have and then seek the advice they should have sought before coming.

All our Baptist pastors, everywhere, ought to advise their members and friends to enter our own sanatorium for their own good. Much distress and suffering can be avoided by seeking information before one comes out here for health.

—G. E. Kennedy,  
El Paso, Texas.

#### "FAITH A PROCESS AND A RESULT"

The editor's comment on Hebrews 11:1, under the above heading, in the Record of Jan. 28th, hit the mark. I know nothing about the original Greek, but I do know something about an **experience of faith**, which we, so often, term an **experience of grace**. Both terms are all right because they, both come together; but I rather think that we should refer to it as an **experience of faith**, because the real experience that all people have as they are being saved, is an **experience of faith**.

We are taught in God's Word that sins are forgiven through faith, (Acts 10:43). That, we are saved through faith, (Eph. 2:8). That, we are justified by faith, (Rom. 5:1). That, righteousness is imputed unto us by faith, (Rom. 4:24). That, those who believed on the name of Christ were born of God, (Jno. 1:11). And that, those who believe on Him are in possession of everlasting life, (Jno. 6:47).

Then we are told why it is of faith, viz: So that it might be by grace, (Rom. 4:16). Then we are

told how faith comes, viz: "By hearing", (Rom. 10:17). We are also taught that we receive the Spirit by the hearing of faith, (Gal. 3:2).

Notice that faith "comes" by hearing. Now that doesn't mean that faith is a direct gift of God, as eternal life is a gift; but that the source of faith comes to us by hearing. Or in other words: by preponderance of evidence we are **impelled—not compelled—to believe**. Or possibly I may be best understood by saying, that, when one hears the message of the Gospel of Christ, that an issue is forced. I believe it is possible for anyone to hear the Gospel and believe that it is true, without accepting the offer that it sets forth, and still remain an unbeliever. In the editorial referred to above the editor said: "Faith is an activity of the soul as truly as memory or reason". That is surely true, and to emphasize that thought is the object of this writing. Saving faith is an act of the mind, heart, soul and conscience combined. That is why I love to refer to my experience, as an **experience of faith**. It is an act appropriating to one's self, the universal offer: "That whosoever believeth in Him should not perish, but have everlasting life". One may believe that the statement made in John 3:16 is the truth, without exercising saving faith in Christ. The "whosoever" must be removed, and the personal pronoun "I" must be put in its place. "I will, a young voice shouted", then he sprang and lifted the fallen flag.

That feature of saving faith which we term an act is best illustrated by the child that jumps out of the window into the arms of his mother below. It might not be stressing it too far to say, the act might be termed a risk; while all of us, who have accepted Christ as our personal Saviour, know what it was not a risk; but we must remember that the unsaved person does not know. Once when urging a friend to accept Christ by faith, and assuring him that He would save all who accept salvation as a gift by trusting it all to Him; he said: "That will not do, for that would be too easy". He was afraid to take the risk. Saving faith is like the rebounding ball; it comes to us by hearing the Gospel of Christ; it goes back to God in the simple act of accepting the offer of eternal life as a gift, through Jesus Christ our Lord. All who have taken the risk, all who have tried Him out, all who have put their trust in Him for life and for salvation, for time and for eternity have experienced the most gracious demonstration of all demonstrations. For as sure as God is in heaven all believers are justified, and as a result of being justified by faith we have peace with God through our Lord Jesus Christ. And that peace is not a hallucination, but is the effect of that heavenly guest the Holy Spirit which enters and abides in the bodies of all who have put the Christ to the test. Well is He called "the Comforter". Listen to what He says, through the pen of the Apostle Paul: "In whom ye also trusted, after that ye heard

the word of truth, the Gospel of your salvation: in whom also after that ye believed ye were sealed with that Holy Spirit of promise". (Eph. 1:13). Let me say, Amen, to the words of the editor, "We do not arrive at it by logic; but the conviction is as strong (and you might have put it stronger) as if demonstrated by syllogism or proved by geometry. He that hath received His witness hath set his seal to this that God is true".

—J. E. Heath,  
Duck Hill, Miss.

#### THE MIND OF CHRIST D. W. McLeod

In Philippians 2:5, Paul says: "Have this mind in you, which was also in Christ Jesus". Our lives are to be dominated by the one thought, which was uppermost in the heart and mind of Christ when He came in the flesh, and that dominated His earthly life: the one purpose that urged Him on the Calvary's cross and the garden sepulchre.

We have here a glimpse of the mystery of His pre-incarnate state. He existed in the form of God before the beginning of creation. In fact, He was God (Vs. 6; Jno. 1:1-3). Being eternally divine, equal with God the Father, He simply laid aside, for the time being, the form of Deity, and became human—the one and only Divine—Human Being, who ever lived.

What was the thought and aim that were uppermost in His mind when He came and dwelt among men, that should dominate our lives.

I. Let us consider this question, as to the end to be accomplished.

He came down from heaven, not to do His own will; but to do His Father's will (Jno. 6:38; 4:34). In this, our Lord has set us an example. Our one question, in every relation of life, should be: "What is the will of God?" or "What would Jesus do?"

Having laid aside the outward form of Deity and come to do His Father's will, His soul's supreme delight—His food—was to accomplish the work which the Father had sent Him to do. How about ourselves? Do we find our soul's supreme delight in doing the work which God has given us to do? Do we become so absorbed in our divinely appointed tasks that we forget our physical hunger and weariness, in our zeal for the salvation of others? Or do we go about our Lord's business with reluctance, preferring our own personal ease and pleasure instead?

We, who have been redeemed from the bondage of corruption; who have been made heirs of God, and joint heirs with Christ, are to have His mind in us, which was in Him. We are to seek the consummation of that which was uppermost in His mind; which brought Him to this earth, and for which He gave up His life.

II. As to the road to its attainment. Five things were necessary.

1. **Self-emptying.** He emptied Himself. That is, He divested Himself of the manifestation of His

eternal glory and Deity. Remember that He existed in the form of God from all eternity past; that He was with the Father in the beginning, before the universe was created. Remember, too, that He was God; the same essence and nature of God the Father; equal with the Father in authority and power and glory.

Yet, He did not choose to come to earth in the form, and manifesting the glory, of God. He laid aside all outward manifestations of divine majesty in order to become one with mankind.

Self-renunciation is necessary to the accomplishment of our mission in the world. "No soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as a soldier." (II Tim. 2:4.)

2. **Service.** Though Christ was creator and Lord of all; possessor of eternal glory and worshipped by all the heavenly host, yet He took upon Himself the form of a bond-servant, and spent His earthly life as the servant of servants. And if we would be like Him, we must be willing to serve. There is no place in a New Testament church for "honorary" members. There is no place in the ranks of the King's army for "slackers".

A New Testament church is the place for real live, active believers, who love the Lord and the souls of men; who are willing to sacrifice and to serve; who are willing to fight, and to die, for the truth; who are ready to get under the local church and denominational burdens, and help to carry them.

3. **Humility.** Christ humbled Himself. It was necessary to the accomplishment of His mission. It was entirely voluntary on His part. He was meek and lowly in heart.

Even so we must be willing to humble ourselves if we would be His followers. We must do nothing through faction or vain glory; but in lowliness of mind; each counting others better than himself.

4. **Obedience.** Jesus Christ became obedient to the Father's will, even unto the death of the cross. When in the agony of death in the garden—while in the death grapple with the enemy—He obediently cried: "Not my will, but thine, be done". If we would follow Him, we must walk, even as He walked, in the path of obedience to God.

5. Finally, we mention the true Christian motive. This was, and must ever be, two-fold: (a) Filial devotion to God the Father. Jesus loved the Father with all His heart, and soul, and mind, and strength. This is the ideal, toward which we are to strive while we have our being. (b) A compassionate yearning for the salvation of the lost. And we should be moved by the same compassionate yearning for lost souls. And no day should pass without some effort on our part, to win the lost.

Christ is already exalted at the right hand of God, and given a name, which is above every name. He is vested with all authority and wields the sceptre of universal dominion, even though multitudes today are in a state of revolt. And the divine



decree has gone forth—and shall not be revoked—that before Him every knee shall bow, of things in heaven, of things in the earth, and of things under the earth; and every tongue shall confess Him as ord. to the glory of God the Father.

If we have fellowship with Him in service, in sacrifice, and in suffering, in this life, we shall have fellowship with Him in glory, in the age to come.

Schlater, Miss.

#### DR. CHRISTIE AND "ACADEMIC ETHICS"

When I read the 13 page article on "Academic Ethics" in the Review and Expositor and later in the Baptist Record, by Dr. Luther Rice Christie, D.D., pastor First Baptist Church, Meridian, Miss., three questions naturally came into my mind:

First, as to orthodoxy. I wondered deep down in my very soul if a really orthodox Baptist preacher could or would write such an article?

To me it is a strange and dubious deliverance to come from the almost sacred study formerly occupied by such pastors as Drs. Bozeman, Shipman, and Vegetable. If Dr. Christie is really sincere, he is only carrying out his point that a teacher has the right to teach what he pleases and draw his salary from the school or church treasury unmolested. It is my private opinion, publicly expressed, however, that no conscientious teacher or preacher will feed from the hand which he is endeavoring to sever. I can hardly believe that Dr. Christie really means what his article makes him say. I think his pen stole a march on him.

Second, as to motive. As I read each paragraph I asked myself, what does he mean? What is he striking at, anyway? Is he trying to defend Scopes and all other modernist teachers and evolution preachers? Is he denying the faith, denouncing the doctrines and practices of his church?

And I am still wondering what all that 13 page article is about, any way.

Third, as to propriety and expediency. While I am not an editor nor on any editorial staff, I could not help wondering what place such an article had in a Theological Seminary Magazine, or Baptist State paper? Our leaders and periodicals are our main sources of denominational information, and whatever comes to us through them unchallenged is taken as endorsement. It

is known by all the brotherhood that these two editors are sane and safe anti evolution leaders.

I am inclined, however, to doubt the wisdom—or unwisdom, of too much careless free advertising of evolution by our ultra fundamentalists, state legislatures and amateur writers (like myself), but the arch-enemy must be wisely and bravely met and its teachings annihilated ere its deadly fangs fasten in the very soul of humanity through modernistic teachers and atheistic preachers. 'Lord, give us the victory.

I unhesitatingly endorse the strong articles in the Baptist Record on "Academic Ethics" by the Word and Way, D. H. Richardson and J. W. Lee. They strike the true note of Baptist fundamentalism. The Lord increase their tribe and bless Dr. Christie. But Doctor, what was the real design of your article? Tell us.

—G. W. Riley,  
Clinton, Miss.

Teacher—"Why are you late again?"

Jimmy—"Papa needed me, sir."

Teacher—"But wouldn't some one else have done just as well?"

Jimmy—"No, sir. He was spanking me."—Le Rire.

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## The Guarded Tollgate



### THE SIGN BOARD

There is a sign board on the path of life which says: Hard work, hard study, hard praying leads to accomplishment in any field of endeavor. This is the only open road.

No. 8—Weekly News from the Circulation Department

## MOOTED

There is more discussion, more hesitancy in action, more hedging, more dodging the issue, more delayed decision, in questions concerning our own personal faults and duties than upon questions concerning other people's faults and duties. The question of informing your friends of their relation to organized Christianity lies in getting them to read The Baptist Record. This is not a moot question. It admits of no discussion. There is only one side to it. The mooted question is, Who will do the work? It has never been a question of knowledge with people as to whether they prosper or not—it is a question of having the grit to do our duties. Christ gave the universal cure for all ills incident to humanity. When we live in Him we may live rightly. That is the work of the Kingdom—that is the work the Baptist Record is so effectively prosecuting.

### KOSCIUSKO FOLKS BREAK RECORD!

Bro. Lightsey, field man for the Baptist Record and the Baptist Book Store, ably and effectively assisted by the Pastor, Rev. A. T. Cinnamond, got into action at Kosciusko about a week ago with record breaking results. By noon the pair had secured forty subscriptions, and didn't start until nine o'clock either. The first day wound up with seventy subscriptions. Rev. Lightsey preached Sunday morning on "Until I come, give heed to reading." There were fourteen volunteer subscriptions at the close. Bro. Lightsey is available for work assisting other Pastors in the state in this same way. He will do you and your field good. Your pastoral work would show greater results if more of your people read the Baptist Record. Address Brother Lightsey at Montrose.

### PASTOR'S SALARY \$10,000.00

Few pastorates have enough people, or enough rich people, to enable them to pay their pastor the above sum. But the country preacher earning less than five hundred dollars a year is privileged to handle the same precious truths. His hands may caress the precious pearls and witness the change in the sparkling diamonds as they take on added lustre under his ministry. Who wants more. God promises all of us a living and a task we can love—if we will accept it thru work. The Baptist Record will greatly add to the effectiveness of any Pastor's ministry. Try it out for yourself.

## The Baptist Record

Circulation Department



If people practiced only the good they know the world would be entirely changed in a week. If we practiced all the Bible tells, the world would be a veritable paradise.

